Galateo of Maister *Iohn Della Casa*, Archebishop of Beneuenta.

Or rather,

A treatise of the mã-*ners and behauiours, it* behoueth a man to vse and eschewe, *in his familiar conuersation.* A worke very *necessary & profitable for* all Gentlemen, or other.

First written in the Italian tongue, and now done into English by Robert Peterson, of Lincolnes Inne Gentleman.

Satis, si sapienter.

Imprinted at London for Raufe Newbery dwelling *in Fleetestreate a litle* aboue the Conduit.

An. Do. 1576.

HONI : SOIT : QVI : MAL : Y : PENSE

To the Right Honorable my *singular good Lord, the Lord Ro-*bert Dudley, Earle of Leyceſter, Baron of Den-*bigh, Knight of the Honor able order of the Garter,* Maiſter of the Queenes Maieſties Hor-*ſes, and one of her Highneſſe priuie Counſell:* Robert Peterſon wiſheth perfect felicitie.

Ighting of late (Right Hono-rable) vpon this treatiſe of cour-teſie, penned by an experienced Italiã, & drawn for the profit ther-of, in to ſo many lãguages: I thought his leſſons fit for our ſtore, & ſought to make him ſpeake Engliſhe.

Wiſe was that Cato, that ended bothe his learning, and liuing day together. And truly, Courteſie and Courtierſhip, be like Hippocrates

twinnes, that laughe together, and grow together: and are ſo one affected, that who ſo diuorceth them, deſtroieth them. But yet, ſeeing moe redie to condemne the leaſt trip then commend the beſt meaning, and knowing that the Scarre ſticketh though good deſert do hele the woũd: & perceiuing that Næuus in arti culo pueri delectat Alcæũ, & Ro ſcij oculi peruerſiſsimi catulum, That is, many dote on their fanſie: I durſt not ſẽd this, mine Heyre & firſte fruites of my toile, to the view of the world, without the guarde of your Patronage, wherin there is no preſumption to teach them that are perfected, but may ſerue either as Simonides Characters, to ſtabliſh me-

memory, or as an Index, to point thē to other behauiours enrolled wherſoeuer. Spread therefore (I beſeeche your honour) the winges of wel lyking ouer this worke, which preſſeth to you, as not only the patrone to protect, but the patterne to expreſſe any courteſie therin cōteined. Mine Authour reporteth one Maeſtro Chiariſsimo a perfect Maſō, whē he had deſcribed the fineſt precepts of his art, to haue made his Regolo a pyller ſo exactly, as would beare the proofe of euery demonſtration, thinking it learned ſpeedely, where the mind and the eye, precept and experience ioyned hands together: whoſe ſteps I tread (though with better ſucceſſe then mine Author, who

could not finde a Regolo) hoping, when others ſhall come to trie theſe preceptes, not by ſhowe or ſound, as fooles do their Golde: but, by your behauiour, as by the touchſtone: whē they ſhal come, not to ken aloofe, but at hand, to view your ſo ſingular demeanour, ſo ciuil, ſo courteous, as maketh you renoumed abrode, and honored at home: coueted of the Nobleſt, & wonderful of the learnedſt: when they ſhall in the glaſſe of your courteſie, ſee the blots that blemiſhe the dignitie of their eſtate: when they cōpare theſe leſſons with the Regolo, they ſhal herein ſee no leſſe commoditie, then was in Alcibiades Sileni (whereunto Socrates was compared) whiche though they bare

bare not, in the front, any ſhewe of ſingularitie: yet within, bare they pictures of excellent wit & delight. This worke, if it pleaſe your honour to vouchſafe as a companion of eaſe to trace the pathes, which you haue already ſo well beaten, (which preſumeth not to be guide for conduction) or if your honour daine at highe leaſure to peruſe it (whiche is not cũningly but faithfully tranſlated) I doubt not, but your countenance will ſo credit the Author, as wil embolden him to preſſe amongſt the thickeſt throng of Courtiers: And herewithall beſeeche your honour, to accept the humble and dutifull meaning minde of him: who, not ſatiſfied, till he might by ſome meanes

giue

giue ſhewe of his thankefull minde, for your honorable fauours ſhewed vnto him, hathe offered this ſmall, though as faithfull a gyfte as Sinætes did to Cyrus: hoping, that your honour will take it as well in worth, as Artaxerxes did his poore Perſians handfull of water. Thus with hartie prayer, for the aduauncemẽt of your eſtate, increaſe of honor, & attainement of perfect and perpetual felicitie: I cõmend your Lordſhip, to the patronage and protectiõ of the Almightie. Your Lordſhips moſte humble to diſpoſe and commaunde.

Robert Peterſon.

Al Signor Ruberto Peterſon, eſortandolo A tradurre in Inghileſe il Galateo.

Ben poſſon dirſi auuenturate carte
Quelle ch' el dotto, e gentil Caſa ſpeſe:
Quand' in breue diſcors' à inſegnar preſe
Del honeſta creanza la prima arte.
Poi che tanto si apprezz' in ogni parte
Quel ch' ei ne ſcriſſe, e ch' ei ſi ben inteſe
E ch' ogn' vn con maniére più cortese
Dal bel trattato ſuo toſto ſi parte.
Eſſo à Donn' e donzelle, & cauallieri
Non ſol d' Italia: ma di Francia, e Spagna
Di gentilezza moſtr' i modi veri.
Venga per voi felice anco in Brettagna
E parli Ingleſe ne Palazzi alteri.
Del regn' inuitto che l' Tamigi bagna.

Franceſco Pucci

Le creanze, è i coſtumi,
Tanto ſplendenti lumi,
Ch' a gli huomini fan l' huom ſuperiore,
Eccoli tratti fore
De l' Italico ſeno
E piántati ne l' Anglico terreno.
Or ſe li goda ogniun, che porta amore
A 'l ſuo decoro, é a 'l ſuo compiuto onore.

Aleſſandro Citolini.

Edouardus Cradoccus, S. *Theologiæ Doctor &* Professor.

Moribus quisquis rudis est ineptis,
Nescit is vitam placidam tueri:
Nemini gratus, sociusque nulli
Charus habetur.
Quisquis at pulchre simul & decore
Se gerit, mentis studio repellens
Rusticos mores, popularis ille
Iure videtur.
Hoc Petersoni liber hic venustus
Præstat, ostendens habitu decoro
Possit vt quisque probitate splendens
Vtilis esse.
Idque dum magno satagit labore,
Italum fecit patria loquela
Hunc perornatas meus hic amicus
Fundere voces.

Thomas Drant, Archedeacon *in praiſe of this Booke.*

An happy turne that Caſa once did hatche,
Of hauiours choice this booke in Ital' phraſe:
An Archebiſhop, and writer without matche
In this he was, and peereles pight with prayſe.
Such he his lore ſo well and wiſe doth lend:
It heare ne reade we can, but muſt amend.

This booke by Tyber, and by Po hath paſt,
Through all Italia Townes and Country lands.
Iberus, throughe thy Spaniſhe coaſts as faſt
It after yoade: and Gauls it held in hands,
Throughe Rhenus realmes it ſpred in proſperous ſpeede,
To Lordes and Ladies reaching comly reede.

It Peterſon, to Britan eyes doth bring
Tranſlated true and trimme: and fit to frame
Fayre maners fyne for men. This prety Ring
Bedecketh feate our life: diſcourſe and game
It ordereth apt with grace. The booke is graue,
Eke wiſe and good, for ciuil folke to haue.

To his friend Mayſter Robert *Peterſon Gent.*

Thy Galateo(Peterſon)doth ſhrowd him ſelfe to long,
What? ſhall it ſleepe Endymions yeares? thou doſt thy countrie wrong.
She hath a childs parte, Plato ſaies, and with the Author cries,
That both thy toile, and this her gaine, may reare his ſkill to ſkies.
What thoughe thou thinke thy preſent ſmall, for view of gallant ones?
This litle Diamond,ſhall out prize, a quarry full of ſtones.
And Noble Cyrus(Man)will daine cold water in Sinætaes hand:
Then fray not, if thy booke,in pure, vnfiled termes doe ſtand.
Tranſlatours can not mount:for though, their armes with wings be ſpread,
In vaine they toile to take the flight, their feete are clogd with lead.
This faith, that makes the Authour, ſpeake his owne in language new:
Renoumes the more,then if thou blazdſt it out,in painted hew.
For,ſerpents lurke in greeneſt graſſe, and with a gariſhe gloze,
The Strũpet pounts in pride, where matrones niarche in comelie clothes.
Go publiſhe it, and dreade not ſcowling Momus poiſond ſpite.
And though Archilochus Iambes fly, or Theons taunts doe byte:
Thinke, winds doe haunt the gallauntſt trees, and Enuy things of ſtate.
And lightning checks, Cerauniaes tops,whome no hils els do mate.
The beſt haue borne the bob, and Zoiles brutes durſt geue the charge:
But Zoile hangs, and Calliſthen keepes in cage for talking large.
And yet, wordes they be winde: but as erſt Plinies Draconite
No toole could pierce or carue: or as the gemme Chalazias hight,
Keepes cold, though it in Aetna frie, or Adiantons flowers
Drawes not a drop, though ſkies diſtill downe euerlaſting ſhowers:
So good deſert, doth chalenge good reporte by reaſons rate,
Though oft they beare the checkes and taunts, they cãnot take the mate.
Yet ſeeke Mecænas wings to ſhroude thy toile: Virgilio
Found his Auguſtus: Ennie thou maiſt finde thy Scipio.
This trump ſhall ſound thy praiſe. Syr Phoebus goldẽ rayes ſhall turne
To foggie miſtes, and ſeas that beare their yſie cruſt, ſhall burne:
And lumpiſh lowte,with country ſhares ſhall ſalte Sea fome diuide,
And ſowe his graine in Afrik Syrtes that wallow euery tide,
Before this worke ſhall die: which neither Ioues thundering threate,
Nor fierie flames ſhall waſte, nor ruſtie,cankred age ſhall freate.

Nolo Perſium nolo Lælium.

Your friend.I.Stoughton. Student.

THe vine is praiſde, that daintie grape doth giue
Although the fruite more pleaſe then holſome be.
Each fertil tree is fauord for the fruite,
So is the hearb that gallant is to ſee.

If this be trueth, he needes muſt merit well,
That giues vs groundes to guide our erring wayes,
And trades vs truely in the golden maze,
Where vertu growes and courtlike manners ſtayes.

Galateo *firſt did frame this golden booke*
In Ital land. From thence it went to Spaine.
And after came into the coaſts of Fraunce.
And nowe at laſt in England doth remaine.

The Authour ſure deſerueth more renoume,
That ſo could ſpend his time for our behoofe,
Then my poore wit or cunning can recite,
As thou thy ſelfe by reading ſhalt finde proofe.

And as the Authour merits paſſing well,
So doth my friend deſerue as greate a meede:
That make a worke ſo hard to vnderſtand,
So eaſie that each ſimple may it reede.

I ſay no more: for (lo) it were in vaine
To praiſe good wine by hanging vp a buſhe,
The beſt will giue (I hope) my friende his due,
As for the bad, I way them not a ruſhe.

Thomas Browne
of L. I. Gent.

To the Gentle Reader.

Being very loathe (Gentle Reader) to varrie, of wilfulnes, or ſecuritie, from the trueth of our written copie: we haue thought it neceſſarie, to make this compendious & exact retractation of errours eſcaped in this impreſsion.

Pag.	Lin.	Errour.	Correction.
10	5	Paſſing	paſſed.
17	18	fortetting	tottering.
26	23	neither	neuer.
29	6	eaſie	eaſily.
43	25	thoughe	then
46	25	our free	our owne free
55	5	ſo they beare	they beare.
49	13	And	To
56	26	woorſe	were ſo
57	9	out	one
ibi.	19	bend	lend
59	2	Tutteſſale	Tutteſalle
ibi.	10	thou	you
61	20	but	it
62	17	doe noe	I doe not
63	26	in a marg. note. 297	291
64	6	one the	one or the
69	25	Gli fræ	Et gli fece.
ibi.	29	Barbadomanie	Barbadomani.
74	10	Grimaldie	Grimaldi.
75	9	l ventre	Il ventre.
ibi.	26	did ſet	did litle ſet.
94	27	in the ſtone	in ſtone.
~~ibi.~~	~~ibi.~~	~~for ſingular~~	~~for the ſingular~~
98	17	doe	paſſe
100	3	wittes	willes
104	26	eaſie muche	eaſier much
115	21	out euery man	out to euery man.

Marginall notes misplaced.			*Amended.*
46	12	Bocc. Nouel 6. Gior. 5. fol. 259	Againſt Admeral in the 15. line.
ibi.	13	Peter the King of Aragon.	Againſt Peter King of Aragon, line. 17
59	24	Counſelling and reprouing.	Againſt the 1. line in the 60. Page.
63	26	Bocc. Nouel. 5 Gior. 6. fol. 291	Againſt Maiſter Foreſe. line 12.
66	23	Bocc. Nouel. 8. Gior. 9, fol. 430.	Againſt Biondello in the 25. line.

The treatiſe of Maſter Ihon Della *Caſa, wherin vnder the perſon of an* old vnlearned man, inſtructing a youthe of his, he *hath talke of the maners and faſhions, it behoues* a man to vſe or eſchewe, in his familiar conuerſation: intituled Galateo, of faſhions and maners.

FOr as muche as thou doſte now enter the iourny, wherof I haue allredy ronne forth the better parte (as thou ſeeſt) I meane the tranſitorie waye of this mortall life: I haue determined (ſuch is the Loue I beare thee) to ſhewe all the daungerous ſtraights thou muſt paſſe: For my experience maketh me feare, y walking that way thou mayſt eaſily eyther fall, or by ſome meanes or other go aſtray. To the ende thou maiſt once, taughte both by my inſtructions and experience, be able to keepe the right waye, aſwell for the helthe of thy Soule, as the commendation and prayſe of the Honourable and Noble houſe thou doeſt come of. And bycauſe thy tender Age, is vnfit (as yet) to receaue more principall and higher precepts, reſeruing them for fytter time, I will beginn to diſcourſe of ſuch thinges as many men wyll deeme, perchaūce, but trifles

ſles: I meane what manner of Countenance and grace, behoueth a man to vſe, that hee may be able in Communication and familiar acquaintance with mẽ, to ſhewe him ſelfe pleſant, courteous, and gentle: which neuertheleſſe is either a vertue, or the thing that comes very nere to vertue. And albeit Liberalitie, or magnanimitie, of themſelues beare a greater prayſe, then, to be a well taught or manored man: yet perchaunce, the courteous behauiour and entertaynement with good maners and words, helpe no leſſe, him that hath them: then the high minde and courage, aduaũceth him in whome they be. For theſe be ſuch things as a mã ſhall neede alwayes at all hãds to vſe, becauſe a man muſt neceſſarily be familiar with mẽ at all times, & euer haue talk & communication with them: But iuſtice, fortitude, and the other greater, and more noble vertues, are ſeldome put in vre. Neyther is ỹ liberall and noble minded man, cauſed euery hower to doe bountifull things: for to vſe it often, cannot any man beare the charge, by any meanes. And theſe valiãt men ỹ be ſo full of hyghe minde and courage: are very ſeldome driuen to trye their valour & vertue by their deeds. Then as muche as theſe laſt, doe paſſe thoſe fyrſt, in greatnes (as it were) & in weight: ſo much do the other ſurmoũt theſe in number, & oftẽ occaſiõ to vſe thẽ. And, if I could wel in-

tend it, I could name you many, whoe, (being other wise of litle account) haue ben & be styll, muche estemed & made of, for their cherefull & plesaunt behauiour alone: which hath byn suche a helpe & aduauncemēt vnto them, that they haue gotten greate preferments, leauing farre behinde them, such men as haue byn endowed with those other noble and better vertues, spoken of before. And as these plesaūt & gētle behauiours, haue power to draw their harts & mynds vnto vs, with whome we liue: so cōtrary wise, grosse and rude maners, procure mē to hate and despise vs. wherby albeit the lawes, haue inioyned no payne for vnmanerly & grose behauiours, as the fault that is thought but light (& to saye a trueth, it is not greate) yet we see notwithstanding, ẏ nature herselfe punisheth thē wᵗ sharpe & shrewde correction, putting them by this meanes, beside ẏ cōpanie & fauour of men. And truly euē as greate & foule faults, doe muche harme: so doe these lyght, much hurt, or hurte at least more oftē. For, as mē doe cōmōly fere ẏ beasts ẏ be cruell & wild, & haue no maner of feare of som litle ones, as ẏ gnats and the flyes, & yet by ẏ cōtinual noiaūce they fynd by thē, cōplaine thē selues more of thes thē of ẏ other: so it chaūceth ẏ most mē do hate in maner asmuche, ẏ vnmanerly & vntaught, as ẏ wicked, & more. So ẏ

there is no doubte, but who so disposeth himselfe to liue, not in solitarie and deserte places, as Heremites, but in fellowship with men, and in populous Cities, will think it a very necessarie thing, to haue skill to put himselfe forth comely and seemely, in his fashions, gestures and maners: the lacke of which parts doth make those other vertues lame, and litle or nothing can they worke to good effect, without other helpes: wheare this ciuilitie and courtesie, without other releefe or patrimonie, is riche of it selfe, & hath substance enough, as a thing ỹ standeth in speache and gestures alone.

And that ỹ mayst now more easily learne the way vnto it, thou must vnderstand, it behoues thee, to frame and order thy maners and doings, not according to thyne owne minde and fashion: but to please those, with whome thou lyuest, and after that sort direct thy doings: And this must be done by Discretion and Measure. For who so applieth himself to much, to feede other mens humors, in his familiar conuersation, and behauiour with men, is rather to be thought a Jester, a Jugler or flatterer, then a gentleman wel taught and nourtured: As contrarywise, whoe so hath no care or mynd to please, or displese, is a rude, vntaught,

vntaught, and vncourteous fellowe. For as muche then, as our maners, haue some pleasure in them when we respect other men, and not our owne pleasure: if we diligētly searche forthe what those things be, that most men do generally lyke or dislike: we shall in suche sorte wisely and easily finde out, the meanes & wayes, to chooſe and eschewe, those fashions and maners, we are to leaue or take, to liue amongest men. We say then, that euery act that offendeth any the common senses, or ouerthwarteth a mans will and desire, or els presenteth to the Imagination and conceite, matters vnpleasaunt, & that likewyse, which ỳ mynde doth abhorre, such things I say bee naught, and must not be vsed: for vve must not only refraine from such thinges as be fowle, filthy, lothsome and nastie: but vve must not so muche as name them. And it is not only a fault to dooe such things, but against good maner, by any act or signe to put a man in minde of them. And therefore, it is an ilfauoured fashion, that some men vse, openly to thrust their hands in what parte of their bodye they lyst.

Lykwise, I like it as yll to see a Gentlemā fettle him selfe, to do the needes of Nature, in presence of men: And after he hath doone, to trusse him selfe againe before them. Neither

would I haue him (if I may geue him councell) when he comes from suche an occupatiõ, so much as washe his hãds, in the sight of honest company: for ẏ the cause of his washing, puts them in minde of some filthy matter that hath bene done aparte. And by the same reason, it is no good maner, when a man chaunceth to see, as he passeth the waye (as many times it happeneth) a lothesome thing, ẏ wil make a mã to cast his stomacke, to tourne vnto the company, & shewe it them. And much worse I like it, to reache some stynking thing vnto a man to smell vnto it: as it is many a mãs fashiõ to do, w̃ importunate meanes, yea, thrusting it vnto their nose, saying: Foh, feele I pray you, hovv this doth stink: vvhere they should rather say, smell not vnto it: for it hath an yll sent. And as these and lyke fashions offend the sẽses, to which they appertaine: so to grynde the teethe, to whistle, to make pityfull cryes, to rubb sharpe stones together, and to fyle vppon Iron, do muche offend the Eares and would be lefte in any case. Neither must wee refraine those things alone, but we must also beware we do not syng, and specialy alone, if we haue an vntuneable voyce, which is a common fault with moste men: And yet, hee that is of nature least apt vnto it, doth vse it moste.

moste. So there be some kynde of men, that in coffyng or neesing, make suche noyse, that they make a man deafe to here them: other some vse in lyke things, so little discretion, that they spyt in mens faces that stand about them: besydes these there be some, that in yauning, braye and crye out like Asses. And yet such, with open mouth wil euer say and do what they list, and make such noyse, or rather such roaring, as the dumme man doth, when he striueth with him selfe to speake. All these yllfauoured fashions, a man must leaue, as lothsome to the eare and the eye. And a mā must leaue to yawne muche, not only for the respect of the matter I haue saide alreadye, as that it seemes to proceede, of a certaine weryenes, that shewes that he that yawneth, could better like to be els where, then there in that place: as wearied with the companie, their talke, and their doings. And sure, albeit a mā be many times disposed to yawne, yet if he be occupied with any delyght, or earnest matter to think vppon: he shall haue no minde to doe it. But if he be lumpishe & idle: it is an easy matter to fall in to it. And therefore, VVhen a man yavvneth, in place vvhere there bee slouthfull and Idle folkes, that haue nothing to doe, the rest, as you may see

Neesing.

Yawning.

many times, yawne againe for companie by & by: as if he that yawned, had put them in minde to doe it, which of them selues they would haue done first, if hee had not begoone vnto them. And I haue many tymes heard learned and wise men say, that A yawner meaneth as much in Latin as a careles and Idle bodie. Let vs then flye these condicions, that loathe (as I sayd) the eyes, the Eares, & the Stomacke. For in vsing these fashyons, we doe not only shewe that we take litle pleasure in the company, but we geue them occasion withall, to iudge amis of vs: I meane ỹ we haue a drowsye & heuie nowle, which makes vs yll welcom, to all cõpanies we come vnto. And whẽ thou hast blowne thy nose, vse not to open thy handkercheif, to glare vppon thy snot, as if ỹ hadst pearles and Rubies fallen from thy braynes: for these be slouenly parts, ynough to cause men, not so much not to loue vs, as if they did loue vs, to vnloue vs againe. As the Spyte of Labirintho doth testifie (who soeuer he were that made it) who (to quenche ỹ heate wherwith Master Iohn Boccase burned in desyre and Loue of his Lady vnknowne) tells, how she cowred her taile ouer the ashes, sytting vppon her heeles, and coughed and spatte out Collops.

Blowing of the nose.

Looke in the beginning of Corbaccio.

It

It is also an vnmanerly parte, for a man to lay his nose vppon the cup where another must drinke: or vppon the meate ꝑ another must eate, to the end to smell vnto it: But rather, I would wish he should not smell at all, no not to that which he himselfe should eate and drinke: because it may chaūce there might fall some droppe frō his nose, that would make a man to loath it: although there fall nothing at all in deede. Neither, by mine aduise, shalt thou reache to any man, that cup of wine whereof thy selfe hast fyrst dronke and tasted: wout he be more then a familiar friend vnto thee. And much lesse must thou giue any parte of the peare or the fruite, which thou hast bitten in thy mouth before. And esteeme not light of my talke, for that these things be of little account: For euen light stripes (their number may be such) be able to slaye fast ynoughe.

Dropping of the Nose.

Now you shall vnderstād, there was in Verona, a bishop a wise mā, a learned & of a singular good wit by nature, whose name was GiouāniMatheo Giberti: Amōgst many good parts ꝑ were in him, he was very courtious & liberall, to all gentlemen & noble men that came vnto him, doing thē all ꝑ honor he could in his house, not with

Giouanni. Matheo. Giberti, bishop of Verona.

ouer much pompe and coſt, but with conuenient entertainement and meaſure, ſuch as beſemed well a man of the Clergie. It chaunced in his time, a noble gentleman called Count Richard, paſſing that way, to ſpend a fewe dayes with the Biſhop and his houſeholde together: which was thoroughly furniſhed w̄ honeſt gentlemē and very well learned. And bycauſe they found him a Noble gentleman, courteous and well beſeene in all good behauiour, they prayſed him muche, and made muche of him, ſaue that one vnmanerly faſhion they muche miſliked in him. When the Byſhop was aduertiſed of it, conſulting with ſome of his familiars about it (as he was a wiſe man in all his doings) ſtraite they cōcluded, it ſhould be neceſſary to let ẏ Count haue knowledge of it: albeit they feared, they ſhould offend him. Upon this, ẏ Count taking his leaue, and redy to ryde away the next morning, the Byſhop called one of his ſeruants vnto him, (a man of good diſcretion) and gaue him in charge to take his horſe, to beare the Count company, ſome parte of his waye: And when he ſawe his time, after an honeſt ſorte, to tell him, that which they had determined betwene them ſelues. The ſame gentleman that had

Count Richard. &

this

this charge, was a man well strooken in yeares, very lerned, and meruailous pleasaunt, wel spoken, comely, and had muche frequented in his time, ỳ Courtes of greate Princes: who was (perhaps) and is, called Galateo: at whose request and councell, I first tooke in hand to set forth this present treatise. Ryding with the Count, he found him plesaunt talke ynoughe, and passing frō one matter to another, whē he thought it tyme to returne to Verona, in taking leaue at parting, with a gentle & cherefull countenaunce, he vsed this speache vnto him. Syr Count, my Lorde yealdeth you many thanks for the honour you haue done him, in that it hath pleased you to vouchesafe his poore house: and that he may not be vnthankfull, for this your greate courtesie shevved vnto him, he hath geuen me in charge, that I must leaue a present vvith you in his behalfe: and he sends it vnto vnto you vvith earnest request, that you please to take it in good vvorthe: and this is the gift. You are a goodly gentleman, and the best manered man my Lorde hath euer seene: So that very heedefully beholding your behauiours, and particularly considering them all, hee findeth no one that is not very Galateo.

comely and comendable, only one vnſemely trycke alone excepted, vvhich you make vvith your lippes and your mouth together, feeding at your meate vvith a certaine ſtraunge noyes, vnpleaſaunt to all men that heare it. This my Lord willed me to tell you, and prayes you to endeuour your ſelfe to leaue it, and vvithall to accept in levve of a beter preſent, this louing admonition and councell of his: for he is ſure, there is none in the vvorlde, would make you the like preſent. The Count (that neuer wyſt of his fault till now) hearing himſelfe repꝛoued, chaunged his countenance a little, but (as a mā full of ſtomacke ynough) taking hart at graſſe, he ſaid: Tell your Lorde, that yf all the gifts that men vvont to geue eche other, vvere ſuch as his, men ſhould be muche more riche then they are. And for his greate courteſie and liberalitie to mee, geue him many thanks I pray you, and let him be ſure, I will not fayle from henceforthe to mend my fault, and God be vvith you.

Now what ſhal we thinke this Biſhop, his modeſt and honeſt company about him would ſay, if they ſa we theſe whome wee ſee other while, (like ſwyne wꝺ their ſnouts in the waſhe, all begroũed) neuer lyft vp their heads noꝛ looke vp, and muche leſſe keepe their hands from the meate, and wꝺ both

Greedy feeding.

both their cheeks blowne (as if they should sound a trumpet, or blowe the fyer) not eate but rauon: whoe, besmearing their hãds, almost vp to their elbowes, so bedawbe ẏ napkyns, that ẏ cloathes in the places of easement, be other while cleaner. And to mend these slouenly maners, be not ashamed, many tymes with these filthy napkyns, to wype awaye the sweat that trickleth and falleth downe their browes, their face and their necke (they be such greedy guts in their feeding) and otherwhile to, (when it comes vppon them) spare not to snot their sniueld nose vppon them. Truly these beastly behauiours and fashions, deserue not alone, to be thrust out of this noble bishops house, that was so pure and cleane: but to be throughly banished all places, where any honest men should com. Let a man then take hede, hee doe not begrease his fyngers so deepe, ẏ he befyle the napkins to much: for it is an yll sight to see it: neither is it good maner, to rubbe your gresie fingers vppõ ẏ bread you must eate.

Fyling the napkyns.

Sweating with feeding.

The seruaunts that bee appointed to waite vppon the table, must not (in any wise) scratche and rubbe their heades, nor any parte els in the sight of their Lorde & Master: nor thrust their hãds in any those

Precepts for seruaunts.

partes of their body that be couered, no not so muche as make any proffer: as some careles fellowes doo, holding their hands in their bosome, or cast vnder the flappes of their coates behind them. But they must beare them abroade without any suspicion and keepe them (in any case) washt & cleane without any spot of durt vppon them. And they that cary the dyshes, or reache the cup, must beware at that time, they doe not spit, coughe or neese: for in such doings, Suspició is as greate, and offendeth asmuche, as the very deede it selfe: and therefore, seruants must forsee, they geue no cause to Maisters to suspect: For that which might chaunce, anoyeth asmuche, as if it had chaunced indeede.

And if thou do roaste any fruite, or make a toaste at the fyer, thou must not blowe of the ashes, (if there be any) for it is an old saying, that, vvinde vvas neuer vvithout water. But ÿ must lyghtly stryke it vppō the the plate, or after some suche sorte or other beate of ÿ ashes. Thou shalt not offer thy hādkerchiefe to any mā to vse it, albeit, it be very cleane washed: for he to whome thou doest offer it, can not (perhaps) awaye wt it, and may be to curious to take it.

Breathing in a mans face.

When a man talketh with one, it is no

good

good maner to come so neere, that he must needes breathe in his face: for there be many that can not abyde to feele the ayer of another mans breathe, albeit there come no yll sauour from him. These and lyke fashions, be very vnsemely, and would be eschewed, because their senses, wᵗ whome we acquaint our selues, cannot brooke nor beare them.

Now, let vs speake of those things which (without any hurt or anoyaũce to the senses) offende the minds of most men, before whome they be doone. You shall vnderstand, that The appetites of men, (throughe a naturall instinct and inclinatiõ) be verie strange and diuers: Some be cholerike & hasty, & may not be satisfied with out reuenge: other doe giue them selues cleane ouer, to pamper the belly: this mã sets his delighte in lust and sensualitie: that man is carried away with his couetous desires: and many suche appetites more there are, to which mans mynde is too subiect: but you shall not in any company, easily iudge or discerne betweene them, where and in what, they bee moste affected. For, these matters doe not cõsist in the maners, the fashions and speache of men: but rest in some other point. They seeke to purchase ỹ

which the benefit of mutuall conferrence may yeald them, & that doe (as I weene) good will, honour, comforte and pleasure, or some other thing lyke vnto these: & therfore we must neither say or doe the thing, that may giue any signe of litle louing or esteming them, we liue withall.

So that, it is a rude fashion, (in my cõceipte) ẏ som men vse, to lye lolling a sleepe in that place, where honest men be met together, of purpose to talke. For his so doing, shewes that he doth not esteeme the company, and little rekoneth of thẽ or their talke. And more then that, he that sleepeth (and specially lying at litle ease, as he must) wonts (for the moste parte) to doe some fowle thing, to beholde, or heare: and many tymes they awake sweating and driueling at the mouth. And in like maner, to rise vp where other men doe sit and talke, and to walke vp and downe the chãber, it is no poynt of good maner. Also there be some that so buskell them selues, reache, streatch and yawne, writhing now one syde, and then another, that a man would weene, they had some feuer vppon them: A manifest signe, that the company they keepe, doth weary them.

Likewise doe they very yll, ẏ now & thẽ pull

pull out a letter out of theyr pocket, to reade it: as if they had greate matters of charge, and affaires of the common weale committed vnto thē. But they are much more to bee blamed, that pull out theyr knyues or their scisers, and doe nothing els but pare their nayles, as if they made no account at all of the company, and would seeke some other solace to passe the time awaye. Theis fashions to, must be left, ℔ some men vse, to sing betwene the teeth, or playe the dromme with their fingers, or sho ofte their feete: For these demeanours shewe that a body is careleste of any man ells.

Besides, let not a man so sit that he turne his tayle to him that sitteth nert to him: nor lye fottering with one legg so hygh aboue the other, that a man may see all bare that his cloathes would couer. For such parts be neuer playde, but amongst those to whome a man needs vse no reuerēce. It is very true, that if a gentleman should vse these fashions before his seruants, or in the presēce of some friende of meaner condition then him selfe: it would betoken no pride, but a loue and familiaritie.

Let a man stand vpright of him selfe, and not leane or loll vppon another mans

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shoulder: and when he talketh, let him not pounche his fellow with his elbowe, (as many be wont to doe) at euery worde they speake, saying: Did not I say true Sirra. Master. N. It is Master. H. And still they be iotting with their elbowe.

Apparell.

I would haue euery man well appareled, meete for his age and calling: for otherwise, they seeme to haue men in contempt that be better attyred then themselues.

And therfore the Citizens of Padua, were woont to take it done of spighte vnto thē, when any gentleman of Venice walked vp & downe their citie in his coate, as though he thought him selfe in the countrey. And a mans apparell, would not be made of fine cloathe alone: but he must frame it, all that he may, to the fashions that other men weare, and suffer him selfe to bee lead by cōmon vse: although (perchaunce) it be, and seeme to be lesse commodious, lesse gallant, and lesse faire in shewe, then his owlde.

And if all men els, doe weare their heads powled: it shalbe an yll sight for thee alone, to weare a longe bushe of haire. And where other men, make muche of their beardes and weare them longe: thou shalt not doe well to cut thine of, or shaue

it

it. For that weare to be ouerthwarte in euery thing: which thou muſt (in any caſe) beware of, except neceſſitie require it, as thou ſhalt heare hereafter. For this ſingularitie, beyond all other yll cuſtomes, makes vs generally ſpyted of all mē. Thou muſt not then go againſt common cuſtome in theſe things, but vſe them meaſureably: that thou maiſt not bee an odd man a lone in a countrey: that ſhall weare a long Gowne downe to the foote, where other men weare them very ſhorte, litle beneath the waſte. For as it hapens to him, that hath a very crabbed yll fauoured face, (I meane ſuche, as is more harde and ſower thē moſt mennes be, for nature doth moſtly ſhape them well in moſte men) that men will wonder and (with a kinde of admiration) gape moſt vppon him: So fares it with thē that attire them ſelues, not as moſt men doe: but as they are egged by their owne fantaſticall heads, with lōg heare ſpred downe to their ſhoulders, their beardes ſhort and ſhauen, and weare quaiues or greate cappes after ẏ Flaundres faſhion: that all men doe gaze vppon them, as wōdering at ſuche, whome they weene haue taken vppon them, to conquer all

countries whereſoeuer they come. Let your apparell then, be very well made, and fit for your body: for they that weare rich and coaſtly garments, but ſo illfauouredly ſhaped, that a man would weene the meaſure had byn taken by another: geue vs to iudge one of theſe twaine, that eyther they haue no regarde or conſideration how to pleaſe or diſpleaſe: or els haue no ſkill to iudge of meaſure or grace, or what doth become them.

Such maner of people, with their rude behauiours and faſhions, make men with whome they liue, ſuſpect, they doe eſteeme them but light. And that cauſeth thē worſe welcome wherſoeuer they com and yll beloued amongeſt men.

But there be ſome beſides theſe, that deſerue more then bare ſuſpicion: their deeds and their doings be ſo intollerable, that a man cannot abide to liue amōgeſt them by any meanes. For they be euer a let, a hurt and a trouble to all the companie, they be neuer redie: euer a trimming: neuer well dreſſed to their mindes. But when men be readie to ſit downe to the table, the meate at the boorde, and their handes waſhed: then they muſt wrīte or make

Table.

water

water, or haue their exercise to doe: saying, It is too early: vve myght haue taryed a vvhile: vvhat haste is this, this morning? And thus they disquiet all the company, as men, caring for them selues alone & their owne matters, without consideration in the worlde of other men. Besides this, they will in all things be preferred aboue others: they must haue the best bed, and best chamber: they must take vppon them the highest place at the table, and be first set and serued of all men. And they be so deintie and nice, that nothing pleaseth them, but what they them selues deuise: they make a sower face at any thing ells. And they be so proude minded, that they looke that men should waite vppon them when they dyne, ryde, sporte, or solace them selues.

There be other so furious, testie & wayward, that nothing you doe can please them: and what soeuer is said they answer in choler, and neuer leaue brauling vs their seruants, and rayling at them, and continually disturbe the company with their vnquietnes: vsing such speeches: Thou cauledst me vvell vp this morning. Looke heere hovv cleane thou hast made these

pynsons. Thou beaste, thou diddest vvaite vvell vppon me to Churche. It vvere a good deede to breake thy head. These be vnseemely and very fowle fashions: suche as euery honest man will hate to death. For, albeit a mans minde were full fraught with all humilitie, and would vse these maners, not vppon pride or disdaine, but vppon a rechelesse care, not heeding his doings, or elles by meanes of yll custome: yet notwithstãding, because his outward doings, would make men thinke him pronde: it cannot be chosen, but all men woulde hate him for it.

Pryde. For, Pride is none other thinge, then to despise and disdaine another. And as I haue saide from the beginning: Eache man desireth to bee vvell thought of, Albeit there bee no valoure or goodnes in hym.

It is not long, synce there was in Rome a worthy gentleman, of singular good witt and profound learning, whose name was

Vbaldino Bandinelli. Vbaldino Bandinelli. This gentleman was woont to say, that as ofte as hee went or came from the Courte, although the stretes weare euer full of gallant Courtiers, of Prelates and Noble men, and likewise of poore men, and people of meane and base condition: yet he thought he neuer encountred any, that was eyther better or worse then

then himselfe. And without doubte hee could meete with fewe, that might bee compared in goodnes to him: respecting his vertues, that did excel beyond measure. But we must not alwayes in these things measure men by ẏ Elne: We must rather waye them in the millers scoles, then in the goldsmythes balaunce. And it is a courtious parte, redily to receaue them into fauour: not bycause they bee woorthe it: but as men doe with coynes, bycause they be currant,

To go further, wee must doe nothing in their syght whome wee desire to please, that may shewe wee couet, rather to rule and to reigne, then to liue in a familiar equalitie amongest them. For hautines of harte and ambitious dispositiõ, as it kindleth an yll opinion: so it ministreth muche cause of contempte, which in conclusion will so woorke against thee, ẏ thou shalt bee cleane cast out of honest company. But our doings must rather beare a signe and shewe of reuerence, meekenes, & respect to ẏ company, in which wee fellowship our selues. So that, what so euer is doone in meete and conuenient time, may hapely deserue no blame: but yet in respect of the place and the persone, it

A lowly minde.

may be reproued well: although for it self, ẏ matter deserue no rebuke. As to brawle and to raile at your seruaunts (which we haue talked of before) but muche more to beate them. Because these partes, are almuche as to reigne and to rule: which no honest and ciuil gentlemã wyll vse, in presence of them he doth respect with any reuerence or courtesie. Besydes this, the cõpany is muche offended with it, and their meetinges are broken, and especially, if it be done at the table, which is a place of solace and mirthe, and not of brawle and scolding. So that I must nedes cõmend Currado Gianfigliazzi for his ciuil behauiour in ẏ he multiplied no words with Chichibio to trouble his guests: albeit he deserued to be sharply punished for it, when he would sooner displease his master then Brunetta. And yet if Currado had made lesse adoe about it then he did: it had byn more his prayse. For then he should neuer haue needed, to call vppõ God, to witnes his threatnings so muche as he did.

Boccaccio. Gior. 6. nouel. 4. fo. 194.

But to returne to our matter: it is not good for a man to chide at the table for any cause. And if thou be angrie, shew it not, nor make no signe of thy greefe, for the reason I haue tolde thee, and specially yf thou

Chiding at the Table.

haue

haue straungers with thee: because thou haste called them to be merry, and this wil make them sad. For, as the sharpe and tarte things ẏ other men doe feede vppō in thy sight, doe set thy teeth likewise on edge: so to see other men vexed and out of quiet, it maketh vs vnquiet too. I call them FROMVVARD people, which will in all things be ouertwhart to other men: as the very worde it selfe doth shewe. For, Fromewarde, signifieth almuche, as Shorne against the wooll. Now, how fit a thinge this frowardnes is, to wyn the good will of men, and cause men to wyshe well vnto them: that you your selfe may easily Judge, in that it cōsisteth in ouertwharting other mens desiers: which qualitie neuer mayntaineth friendship, but maketh friends become foes. And therfor let them that desire to be well thought of and welcome amongst men, endeuour thē selues to shunne this fault: For it breedes no good lyking nor loue, but hatred and hurt. I would councell you rather to measure your pleasures by other mens willes: where there shal come no hurt nor shame of it: and therin alwayes to doe & to saye, more to please other mens myndes and fansies, then your owne. Fromewarde. Frowardenes.

Clowniſhe and Lumpiſhe

Agayne, you muſt be neither clowniſhe nor lumpiſhe: but pleaſaunt and familiar. For there ſhould bee no oddes, betweene the Myſtell and the Pungitopo: but that the one is wilde: the other growes in gardens. And you muſt vnderſtand, that he is pleaſaunt and courteous: whoſe manners bee ſuche in his common behauiour, as practiſe to keepe, and maintaine him friendeſhip amongſt them: where hee that is ſolleyne and waywarde, makes him ſelfe a ſtraũger wherſoeuer hee comes: a ſtraunger, I meane, aſmuch as a forreigne or aliẽ borne: where contrariwiſe, he that is familiar & gentle, in what place ſo euer he comes: is taken for a familiar and friend with all mẽ. So that it ſhalbe neceſſarie for a man, to vſe him ſelfe to ſalute, to ſpeake, and to anſwer after a gentle ſorte, and to behaue him ſelfe vñ all men ſo: as if hee were their countryman borne, & of their olde acquaintance. Which ſome can yll skill to doe, that ~~neither~~ giue a man a good countenaunce: eaſily ſay, No, to all things: neuer take in good worthe, the honour and courteſie that men doe vnto them (like to the people I ſpake of before, rude and barbarous) neuer take delight in any pleaſaunt conceites or other pleaſures: but euer refuſe

fuſe it all, what ſoeuer is preſented or offered vnto them. If a man ſay: Sir, ſuche a one willed me to commend him vnto you: They aunſwere ſtraite: vvhat haue I too doe vvith his greetings? And if a man ſay: Sir, ſuche a one your friend, aſked me hovv you did: They aũſwer againe in choler: Let him come feele my pulſe. Theſe carterlyke and clowniſhe aunſwers and maners, and the men them ſelues that doe vſe them: would bee chaſed and hũted away, out of all good and honeſt company.

It yll becomes a man when hee is in company, to bee ſad, muſing, and full of contemplation. And albeit, it may bee ſuffered perchaunce in them that haue long beaten their braines in theſe Mathematicall ſtudies: which are called (as I take it) the Liberall Artes: yet without doubte it may not be borne in other men. For, euen theſe ſtudious fellow[illegible] at ſuche tyme, when they be ſo ful of [illegible]r Muſes: ſhould be much wyſer to get them ſelues alone. Muſeing.

Againe, to bee to nyce or to deyntie: it may not be abiden, and ſpecially in men. For, to liue with ſuche kinde of people: is rather a ſlauerie then pleaſure. And ſure there bee ſom ſuch, ſo ſofte & tender: ỹ to liue Nycenes and Deyntines.

and deale with such people, it is as daungerous: as to medle with the fynest and bryttelest glasse that may be: So muche they are affrayde of euery light touche. And they wilbe as testy and frowarde, if you doe not quickly and readily salute them, visite them, worship them, and make thē answer: as some other body would be, for the greatest iniurie ẏ can be doone vnto them. And if you doe not giue them all the due reuerence that may be: they will presently take a thousand occasions to quarell and fall out with you. If you chaūce to Master him, and leaue out his title of Honour or worship: he takes that in dougeon, and thinkes you doe mock him. And if you set him beneath as good a man as him self at the table: that is against his honour. If you doe not visite him at home at his house: then you knowe not your dutie. Theis maner of fashions and behauiours, bring men to such scorne and disdayne of their doings: that there is no man, almost, can abyde to beholde them: for they loue them selues to farre beyonde measure, and busie them selues so much in that, that they fynde litle leysure to bethinke them selues to loue any other: which (as I haue saide from the beginning) men seeke to fynde in

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the conditions and maners of those with whome they must liue: I meane, that they should apply them selues to the fansies & mindes of their friendes. But to liue vñ such people, so hard to please: whose loue and friendship once wonne, is as easie lost, as a fyne scarfe is lightly caryed away with the winde: that is no lyfe but a seruice: and, besydes that it yealdeth no pleasure, it geues a man greate disdayne and horror. Let vs therefore leaue these softe and wanton behauiours to women.

In speach a mã may fault many wayes. And first in the matter it selfe that is in talke, which may not be vayne or filthye. For, they that doe heare it, wyll not abyde it: as ỹ talk they take no pleasure to heare: but rather scorne the speache and the speaker both. Againe, a man must not moue any question of matters that be to deepe & to subtile: because it is hardly vnderstoode of the moste. And a man must warely foresee, that the matter bee such, as none of the company may blushe to heare it, or receaue any shame by the tale. Neyther must he talke of any filthy matter, albeit a man would take a pleasure to heare it: for, it yll becomes an honest gentleman, to seeke to please, but in things that be honest. Neither

Talke and Communication.

Holie thinges muſte not bee Ieaſted at. Cicero. Mala & impia eſt Conſuetudo, contra deos diſputandi: ſiue ſerio ſit, ſiue diſſimulate.

Neither in ſporte nor in earneſt, muſt a man ſpeake any thing againſt God or his Saintes, how witty or pleaſaunt ſo euer the matter be. Wherein, the company that Giouan Boccaccio hathe brought to ſpeake in his Nouelles and tales, hath faulted ſo muche: that me thinkes euery good body, may iuſtly blame them for it. And you muſt thinke It is not only a token of great deteſtation & Impietie in a man, to talke in ieſtinge wiſe of God: but hee is a vvicked & ſinfull man, that will abyde to heare it. But you ſhall finde ſome ſuche good men, as will flie aſmuche as the plague, the company of ſuch as talke ſo vnreuerently, and without reſpect, of the incomprehenſible Maieſtie of God. And vvee muſt not alone ſpeake religiouſly of him: but in all our talkes wee muſt auoyde what vvee may, that our vvordes may not vvitnes againſt our life and our vvorkes. For mē doe hate their owne faultes otherwhile, when they ſee them in another.

Talke out of time.

Likewiſe it is vnſauourie, to talke of things out of tyme, not fitting the place and company: although the matter it ſelfe, and ſpoken in tyme, were otherwiſe both good and godly. We muſt not then reherſe Fryers ſermones to young gentlewomen, when they are diſpoſed to ſporte thē ſelues:

as

as ỹ good man did, that dwelles not farr hence, nere to S. Brancatio. And in feastes & at table, wee must beware wee doe not rehearse any sorowfull tales, nor put them in minde of woundes, of sickness, of deathes, of Plagues, or of other dolefull matters. But if another man chaunce to moue suche matter: it shalbe good, after an honest and gentell sorte, to exchaunge that talke, and thrust in some other, ỹ may giue them more delighte and pleasure to heare it. Albeit, not long since I heard it said to a worthy gentleman our neighbour, that Men haue many times more neede to weepe then to laugh. And for that cause hee said, these dolefull tales, which wee call Tragedies, were deuised at first, that when they were plaid in the Theatres (as at that time they were wōt) they might draw fourth teares out of their eyes, that had neede to spēd thē. And so they were by their weeping, healed of their infirmitie. But albeit it bee good to doe so: yet it will il becōe vs to driue men into theyr dumpes: especially where they bee mett to feaste and to solace themselues, & not to mourne. For if there be any, ỹ hath suche weeping disease: it will bee an easie matter to cure it, wt̄ stronge Mustard or a smoaky house. So that, in no wyse,

Boec. Gior. 4. fol 183. In the beginning.

I can excuse our friend Philostrato, for his worke that hee made full of dule and of death, to suche a company as desired nothing more then mythe. Wee must the rather vse sylence, then discourse of suche sorrowfull matters.

And they doe asmuch amisse too, that neuer haue other thing in their mouthe, then their children, their wife, and their nourse. My litle boy, made mee so laughe yesterday: heare you: you neuer savve a svveeter babe in your life: my wyfe is such a one, Cecchina told mee: of troth you vvould not beleeue vvhat a vvit shee hath: There is none so idle a body, that will eyther intend to answer, or abyde to heare suche foolishe pryttle prattle. For it yrcks a mans eares to harken vnto it.

Dreames.

There be some againe, so curious in telling their dreames from point to point, vsing such wonder and admiration withall, ỳ it makes a mans hart ake to heare them: & specially because (for ỳ most parte) they be such kinde of people: as it is but labour lost to heare, euẽ the very best exployts they doe, when they be most awake, and labour most to shew their best. Wherfore we must not trouble men with so base and absurde matter as dreames bee: especially suche foolishe

foolysh things, as most tymes men haue. Albeit I haue heard say many times, that wisemen in times past, haue leaft in their bookes many sortes of dreames, conteining matters of deepe knowledge and vnderstãding: it followeth not yet, that wee, the vnlearned and common sorte of people, should vse it in our familiar and common talke. And sure of all the dreames that euer I heard (albeit I hardly listen to any) in my cõceit, I neuer heard any, that was worth the hearing but one alone, which the good Master Flaminio Tomarozzo a gentleman of Rome did see, a man not vnlearned and grosse: but full of knowledge and singular witte. And thus was his dreame, This gẽtlemã Master Flaminio Tomarozzo, thought he was sitting in a very riche Apothecaries shop, a neere neighbour of his. And after he had byn there a while (what soeuer the occasiõ was) the people vvere vp in a rore one a sodayne, and fell to spoilyng of all that vvas in the shoppe. One tooke on Electuarie, another a Confectiõ, some one thing, some another, and presently eate it vpp all: So that within a while, there was neither virell glasse, ertherne pot, wodden boxe, nor any pot els of drugges, that was not emptied broken, or ouerthrowne. But amongest them all, ther vvas one verye small glasse, full to the

M. Flaminio Tomarozzo.

toppe of verie cleare vvater, vvhich many did ſmell to, but no man vvould taſte. He ſtoode not there long, but there came in a tall man, an aged and very graue man, to looke vnto. This Aged father beholding this vnfortunate Apothecaries boxes and pottes, and finding ſome empty ed, ſome ouerthrowne, and the better parte broken: at lenght caſting his eye aſyde, he chaunced to ſee the ſmal glaſſe I ſpake of before, and ſetting the ſame to his mouthe, hee dranke it vp ſo cleane: that he leaſt not one droppe. And this doone, he went from thence as the reſt did before. Maſter Flaminio vvas abashed and marueled muche at this matter. And therefore turning to the Apothecarie he ſayed vnto him: Syr, whoe is this that came laſte? and why did he drinke vp ſo ſauourly, all the vvater in that litle glaſſe, vvhich all the reaſt refuſed. To vvhome the Apothecarie ſeemed to make this aunſvver. My ſonne, this is the Lord God. And the vvater, that hee alone dranke, and all the reaſt refuſed & vvould not taſte as you ſavv: vvas diſcretiō: vvhich, you knovv vvel ynough men vvill not taſte of, by any meanes.

Such kind of dreames, I hould well a man may rehearſe, and heare with much pleaſure and profit. Becauſe they doe more reſemble, the Cogitations & thoughts of an awakened minde: or better, I ſhould

shoulde say, the vertue sensitiue: then the visions and syghts of a drowsie head. But those other dreames, without shape, fashiō or sense: (which the moste parte of suche men as we are, bee wont to haue) would be forgotten cleane, and lost with our sleepe. Howbeit, I doe not deny but the dreames of good men and learned, be better and wiser then theires of the wicked and more vnlearned sorte.

And albeit a man would weene, there can bee nothing in the worlde more vaine then Dreames: yet there is one thing more light then they, and that are Lyes. For there is yet some shadowe, and, as it were, a certaine feeling of that which a man hath seene in his dreame. But there is neyther shadowe nor bodye of a trueth in a lye. And therfore we should lesse busie mens eares, and their mindes to harken to lyes, then to dreames, because they bee otherwhile receiued for truethes. But tyme, in the ende, discouers suche pelfe: that lyers, not only doe gayne no credite, but no man vouchesafes to harken vnto them, in otherwise (as the men that carry no substaunce in their woordes) then if they had sayde nothing or blowne a litle wynde. And you shal vnderstād, ther be many ꝑ vse to lye, not

Lyes.

Men haue a pleasure to lye otherwhile.

minding any yll purpose in it, or to make their owne peculiar profit by it, to hurt other men or shame their neighbour: onely they doe it, for a pleasure they take to tell a lye: as men that drinke not, all for thirst: but for a pleasure they take, to taste of the wine. Other some doe tell lyes, to make a vaine glorious boasting of them selues: vaunting and telling in a brauery, what wonderfull exploits they haue doone, or bearing men in hand, they be greate doctours and learned men.

Lesinges and Countrefectinges.

In silence too, after a sorte, without speache, a mã may tell a lesynge: I meane with his gestures and grace: as some you shall see, that being of meane, or rather base condition and calling, vse suche a solemnitie in all their doings, and marche so stately, and speake with suche a prerogatiue, or rather discourse lyke Parleament men, setteling them selues, as it were, in a place of Judgement, proudly prying about thẽ like Peacockes: that it is a very death to behold them.

And some suche you shall fynde, that although they bee combered with no more wealthe then easily serues their turne: yet will they neuer appeare vnles their neckes be laden with chaines, their fingers full of

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rings, their cappes beset with agletts, and enery other parte bespangled, as though they would defie ỳ King of Castiglio. Whose behauiours be full of follies and vaine glorie, which cometh of pryde, growing of vanitie it selfe. So that wee must eschew these faults, as foule and vnseemely things. You shall vnderstand, in many Cities, and those of the best, the lawes doe not suffer, that riche men should go muche more gorgeously attyred, then the poore. For poore men thinke they haue a wrong: when mē seeme, but in countenaūce alone, as it were Imperiously to reigne ouer them. So that we must carefully beware we fall not into these follies.

Neither must a man boaste of his Nobilitie, his Honour or riches: muche lesse vaunt of his witt, or gloriously reherse to much of his deedes & valiāt Actes, or what his Auncestors haue done, nor vppō euery occasion, fall in rehersall of suche thinges, as many men doe. For in suche case, a mā would weene, they seeke, either to contend with the Company, (if they be, or will take vppon them to bee, as good Gentlemen, & of as muche wealthe and worthines, as they bee:) or elles to ouercrowe them, (if they liue in meaner condition and calling,

Glorious boastinge and braggeing.

then they doe) And as it were to vpbraide them, their poore and base condition of life.

Exalting and embasing.

A man must neither embase, nor exalte him selfe to muche out of measure: but rather bury in silẽce some parte of his merits, then arrogate to muche vnto him. Because Goodnes it selfe, vvhen it excedeth muche is euer enuyde of some. And you may be sure, they that embase them selues thus beyond measure, refusing that worship and honour that is but duely their owne of very right: shewe more pryde in this contempte, then they that vsurpe those things, that are not so due vnto them. So ẏ a man perchaũce, might saye, Giotto hath not deserued those Cõmendatiõs ẏ some beleue, in ẏ he refused to be called Master: being not only a master but without doubt a singular and cunning master in his art in those daies. But be it blame, or praise ẏ he deserued: it is most sure, he that refuseth that which euery mã els doth hunt for: sheweth therin, he reproueth or contemneth the common opinion of men. And, to contemne the honour & renowne, which other mẽ gape for so much, is but to glorie and magnifie him selfe aboue other. For almuche as there is no man (without he be mad) will refuse and reiect things that be deare and of price: vn-

Boce Nouel. 5 Gior. 6. fo. 291

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les hee be ſuche, as hathe plenty and ſtore of thoſe deare and deintye thinges.

Wee muſt not boaſt of thoſe good things that be in vs, nor ſet them to lyght: for in ỳ one, wee doe vpbraide men their faults: In the other, wee ſtrayne to muche their vertues. But it behoueth euery man to ſpeake his owne praiſe, as litle as hee may. And if occaſion driue him vnto it: it ſhalbe good, modeſtly to ſpeake the truethe, as I haue told you before.

And therefore, they that deſire to doe mẽ a pleaſure: muſt needes leaue one faulte, ỳ is to common with all men: they muſt not ſhewe them ſelues ſo afraide and fearefull to ſpeake their mindes, when a man dothe aſke their aduiſe. For, it is a deadly paine to here thẽ, & ſpecialy if they be mẽ, in ỳ Judge mẽt of ỳ world, of good vnderſtanding and wiſedõe. What a fetchig about is this, ere they cõe to ỳ mater? Sir I beſeche you pardon mee, if I doe not ſay vvell. I vvill ſpeake like a gros mã as I am: & groſly according to my pore ſkil. And Sir, I am ſure you vvil but mocke me for it. But yet, to obey you: & they drawe their words forth ſo lõg, & put thẽ ſelues to ſuche paine: ỳ, while theſe ceremonies be a doig, ỳ hardeſt queſtiõ ỳ is, might haue byn determined with fewer words and ſhorter time:

bycause they cannot get out of these protestations, when they bee in.

They bee also very tedious to men, and their conuersation & maners are very troublesome: whose shewe too base and abiect a minde in their doings. And where the chefest and highest place, is apparantly due vnto them: they will euer creepe downe to the lowest. And it is a spitefull businesse to thrust them vp: For they will straite iogge backe againe, like a resty Jade, or a Nagge that startleth a side at his shadowe. So that, there is muche a doe wt them, when wee meete at a doore. For they will not (for all you can doe) in any case enter before you, but so trauerse their ground, go backe, and so fray and defend with their armes and their handes: that at euery thirde steppe, a man must be ready to wage battell with them: and thus they breake of, all solace and pleasure, and otherwhile, the businesse they meete aboute.

Abiecte Minde.

And therfore, Ceremonies, which wee name, as you heare, by a straunge terme, as lacking a worde of our owne, bycause our elders, hauing no knowledge of those superstitious fashions, coulde not well giue them a proper name. Ceremonies, I saye,

Ceremonies.

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(in my Iudgement,) differ not much from lyes & dreames, for their own very vainesse it selfe. So that wee may couple and ioyne thē together in this our treatise, sithe occasion serues so fytt to speake of them here, As a good man hath often shewed me: those solemnities that church men doe vse at their Altars, and in their diuine seruice bothe to God and his holy things, are properly called Ceremonies: but after, men did begyn, to reuerence eche other with curious entertaynements, more then were conuenient, and would be called masters and Lords, amōgest them selues, yealding bending, and bowing their bodyes, in tokē of reuerence one to another, vncouering their heads, vsing highe titles and Styles of honour, and kyssing their hands as if they were hollye things: some body, by like considering all these things well, and finding these newe founde curious follyes without any name: thought good to Christen and call them Ceremonies, but sure in a iest as I take it: as to be mery and make good cheare, we terme it in sport, a triūph: which custome, no doubt, tooke not his being at vs, but elles where, as barbarous & straunge: and not long since, from whence I knowe not, transported into Italie:

whose deedes being wretched, and effects base and vile, hath gotten encrease and honor, in vayne woords alone, and superfluous titles.

Ceremonies then, if we cõsider well their intẽts that vse them: are but vaine shewes of honour and reuerence, towardes him to whome they be doone: framed of semblance and woordes touching their titles and courtious offers. I say vaine: In that we honour mẽ to their face, whome we reuerence not in deede, but otherwhile cõtemne. And neuertheles, because we may not go against custome, wee giue them these titles: The most honorable Lord suche a one: the Noble Lord suche a one. And so otherwhile wee offer them our humble seruice: whome wee could better vnserue then serue, & cõmaund then doe them any duety.

Thẽ not Lesinges alone, but also Treacheries and Treasons, shalbe called Ceremonies. But because these woordes and these titles aboue rehersed, haue lost their strẽgth: and waste, (as a man may say of Irõ) their tẽper, w̃ such continuall occupying of it as we doe vse: we must not so precisely way them as other woordes, nor so strictly construe the meaning of them. And, that this is true, that which allwayes happens to all men,

doth

dothe shewe it playne inoughe. For if wee meete with a man, we neuer sawe before: with whome, vppon some occasion, it behoues vs to talke: without eramining wel his worthines, most commonly, that wee may not offend in to litle, we giue him to much, and call him Gentleman, and otherwhile Sir, althoughe he be but some Souter or Barbar, or other suche stuffe: and all bycause he is appareled neate, somewhat gentleman lyke.

And as men in tymes past, were wont to haue vnder the Priuilege of the Pope & Emperour, peculiar & distinct titles of honour, which might not be vntouched, without doing wrong to the priuileged men: nor againe attributed & geuen without a scorne, to them that were no such priuileged persones: So at this daie, wee must more freely vse those titles, and the other significations of honour, like to those titles: bycause Custome the mightiest Lorde hathe largely therewith, priuileged men of our time. Titles by Priuilege.

This vse and custome, though so fayre and gallant without, is altogether vaine within, and consisteth in semblance without effect, & in wordes without meaning.

Custom must not be altered

But this notwithstanding, it is not lawful for vs to chaunge it: but rather, bycause it is not our fault, but the fault of our tyme, wee are bounde to followe it: but yet wee must discretely doe it.

The end why ceremonies be vsed.

So that wee are to noate, that Ceremonies are vsed, eyther for a Profit, or for a Vanitie, or for a Duetie. And euery lye that is told for a mans priuate profit: is a deceite, a sinne, and a dishonest parte: for, in what so euer it bee, A man can neuer honestly lye.

Ceremonies for profit.

And this is a common fault with flatterers, that counterfet them selues to be our friendes, and apply them selues euer to our desiers, what soeuer they be: not bycause wee would haue it so, but to the ende wee should doe them some pleasure, for it. And this is not to please vs, but to deceiue vs. And albeit this kind of fault be, peraduenture, by reason of custome sufferable: yet notwithstanding bycause of it selfe, it is fowle and hurtefull, it yll becomes a gentle man to doe it. For it is no honestie to seeke a pleasure by the hurt of another. And if lyes and false flatteries, may bee termed Ceremonies (as I haue sayde before:) so oft, as we vse them for respect of our gain & profit: so oft wee doe hazard our good name and credite: so that this consideration alone, might

myght moue vs well to leaue all Ceremonies, and vse them no more.

It resteth now that I speake of those ỹ bee done of Dutie, and of those that be done of a Vainesse. As touching ỹ first, VVe must not leaue them vndone in any wise. For he that faileth to doe them, dothe not onely displease, but doth a wrong to him, to whome they be due. And many times it chaunceth, ỹ men come to daggers drawing, euẽ for this occasion alone, that one man hath not done the other, that worship and honour vppon the way, that he ought. For to saye a trueth The power of custome is great & of much force, (as I said) and would be taken for a lawe, in these cases. And that is the cause we say: You: to euery one, that is not a man of very base calling, and in suche kinde of speach wee yealde such a one, no maner of courtesie of our owne. But if wee say: Thou: to suche a one, then wee disgrace him and offer him outrage and wronge: and by suche speach, seeme to make no better reconing of him, then of a knaue and a clowne.

ỹ Dutifull ceremonies.

Custome is a lawe.

You.

Thou.

And although the tymes past, and other countryes, haue vsed other maners: let vs yet, keepe our selues to our owne: And let not vs dispute the matter, which is the better of twaine. For wee must obserue, not

those, that we Iudge in our owne conceits to be good: but suche, as be currant by custome, & vsed in our owne tyme: as lawes, which we be bound to keepe, thoughe they be not all of the best, tyll suche tyme, as the magistrates, the Prince, or they that haue power to amēd them, haue chaunged them to better.

So that It behoues vs, hedefully to marke the doings and speache, wherewith daily practise and custome, wonteth to receaue, salute, & name in our owne country, all sortes and kinds of people, and in all our familiar communicatiō with men, let vs vse the same. And notwithstanding the Admerall (as peraduēture the maner of his time was suche) in his talke with Peter the king of Aragon, did many times: Thou him: Let vs yet saye to our king: Your maiestie: and your highnes: aswell in speache as in writing. And if they haue followed the vse of their time: then let not vs breake the fashions of ours. And these doe I call Duetifull Ceremonies, bycause they proceede not, as we would, or of our free willes: but are layde vppō vs by the Lawes: I meane, Common custome.

Bocc. Nouel. 6 Gior. 5. fo. 259

Peter the King of Aragon.

owne

And in suche things, as carry no euill meaning in them, but rather some face of courtesie: reason would and commaundeth, vve shoulde

rather

rather obſerue common Cuſtome, then diſpute and lay the lawe for them.

And albeit, to kiſſe in ſhewe of reuerence, of very right appertayneth to the reliques of Saints and there holy matters: yet if it bee the maner of your country, at parting, to ſay: Signori, Io vi baſcio la mano. Or: Io ſon voſtro ſeruidore: Or els: voſtro ſchiauo in catena: you muſt not diſdaine it, more then other. But, In farewelles and writings, you muſt ſalute and take leaue, not as reaſon, but as cuſtome will haue you: and not as mē wont in times paſt, or ſhould doe: but as men vſe at this day: for it is a churliſhe maner to ſay: VVhat greate gentleman is he I pray you, that I muſt maſter him: Or: is he becom maſter parſon, that I muſt kiſſe his hands: for he that is wont to be (Sird) and likewiſe (Sirreth) other: may thinke you diſdaine him, and vſe ſome outrage vnto him, when you call him to his face, by his bare name, and giue him no addition.

I kiſſe your hande: I am your ſeruaūt: your ſlaue in chayne.

And theſe termes of Seignory, ſeruice, & duetye, and ſuch other like vnto theſe, as I haue ſayde: haue loſt a greate parte of their harſhnes, and (as hearbes lōg ſteepte in the water) are ſweetened, and made ſofte and tender, by reaſon of muche ſpeache in mens mouthes, and cōtinuall vſe to ſpeake them.

So that we must not abhorre thē, as some rude and rusticall fellowes, full of foolishe simplicitie, doe: that would fayne beginne the letters we write to kinges and Emperours after this sort. vz. Yf thou and thy children be in healthe it is well: I am also in healthe: saying, that suche was the beginning of the letters, the Latins did write to the magistrates of Rome. If men should liue by their measure, and go backe to those fashions and maners, our first fathers dyd vse: the worlde thē by litle and litle, would come so about, that we should feede vppon acornes againe.

Vanitie and pryde.

Respect of countrey.

And in these Duetifull Ceremonies, there be also certain rules and precepts, we must obserue: that wee may not bee touched wō Vainesse and Pride. And first of all, wee must consider the country where wee doe liue. For all customes be not currant a lyke in all countreys. And peraduenture that which they vse in Naples, which is a Citye replenished with gentlemen, of good houses and Lordes of greate power, were not so fitte for Florens and Luke: which are inhabited, for the most part, with Merchāts and plaine gentlemē, without any Prince, Marques, or Barone amongest them. So that the braue and Lordelike manners of

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the gentlemē of Naples transported to Florence: should be but waste, and more then needes: like a tall mans gowne cast ouer a dwarfe: as also the manners of Florence shoulde be to pinchinge and straite, for the Noble natures and mindes of the gētlemē of Naples. And although the gētlemē of Venice, vse great embracings and entertainementes amongst themselues, and fawne without measure the one on the other, by reasō of their offices, degrees and fauours they looke to finde when they meete and assemble and choose their officers: yet for all this, it is not conuenient, that the good men of Rouigo, or the Citizens of Asolo, should vse the lyke solēnities, embraceings and entertainemēts one to another, haueing no such kinde of cause amongst them: Albeit all that same countrie (if I bee not deceiued) is falne a litle, into these kinde of follies, as ouer careleste and apt inough by nature, or rather learning those maners of Venice their Lady and Mistris: because Euerie man gladly seeketh to tread the steps of his better: although there be no reasō for it.

Moreouer we must haue a regarde to the time, to the age, and the condition of him, to whom we vse these ceremonies, and likewise respect our owne calling: and with

Time, age, condicion & calling must be respected.

men of credite maintaine them: but wō men of small account cut them of cleane, or at least, abridge them as muche as wee may, & rather giue them a becke thē a due garde: which the courtiers in Rome can very well skill to doe.

In what case Ceremonies be cumbersome,

But in some cases these Ceremonies be very combersome to a mans busines, and very tedious: as, Couer your head, sayes the Iudge, ỹ is busied wō causes, and is scanted of time to dispatche them. And this fellow so full of these Ceremonies, after a number of legges and shuflinge curtesis, aunswers againe: Sir I am very well thus. But sayes the Iudge agayne, Couer your head I say. Yet this good fellow tourning twise or thrise to & fro, making lowe conges downe to the grounde wō muche reuerence and humilitie, aunswers him, still: I beseache your worship, let me doe my duetie. This busines and trouble lasteth so long, & so muche time is trifled: that the Iudge might very nere haue dispatched all his busines within that space. Then, although it be euery honest mans parte, and the duety of euery meaner body, to honour the Iudges, and mē ỹ be called to worship & honour: yet, where time wyll not beare it: it is a very troublesome thing to vse it, and it must be eschewed

ed, or measured with reason.

Neyther be ẏ selfe same Ceremonies semely for young mẽ, respecting their Age: ẏ ould mẽ doe vse together. Nor yet can it become men of meane and base condition, to vse the very same, ẏ gẽtlemẽ & greate men may vse one to another. And if wee marke it well, we shall find, ẏ the greatest, ẏ best men, & mẽ of most valour, doe not alwayes vse ẏ most Ceremonies thẽselues, nor yet loue nor looke a mã should make many goodly curtsies vnto them, as men that can ill spend their thoughts one matters so vaine.

Neither must handy crafts men, nor mẽ of base condition, buisie thẽselues to much, in ouer solemne Ceremonies to greate men, and Lordes: it is not lookt for in suche. For they disdaine them, more then allowe thẽ: because it seemes that in such, they seeke & looke, rather for obedience and duetie, then honour. And therefore it is a foule faulte in a seruaũt, to offer his master his seruice: for he coũts it his shame, & he thinks the seruãt doth make a doubt, whether he is master or no: as if it were not in him to imploy him, & cõmaũd him too. These kinde of Ceremonies would be vsed frankely. For, VVhat a man doth of duetie, is taken for a debte, and hee finds him selfe litle beholding to

him that doth it. But he that dothe more, then he is bound to: it seemes he parteth with somewhat, and that makes men to loue him, and to commende him for a liberall man. And I remember mee well, I haue heard it sayde, that a worthy Græcia a greate versifier, was euer wont to saye: that He that could skill to entertaine men with a small aduenture, made a greate gayne.

You shall then vse youre Ceremonies, as the tailer shapes his garments, rather to large then to litle: but yet not so, that hee cutteth one hose large inough to make a cloke. And if thou doe vse in this point, some litle gentle behauiour, to suche as be meaner then thy selfe: thou shalt be counted lowly. And if thou doe asmuche to thy betters: thou shalt bee sayde a Gētlemā well taught, and courtious. But hee that dothe herin to muche, and is ouer lauishe, shalbe blamed as vaine and light: and perhaps worse thought of too: counted a busie body, a fidging fellowe, and in wise mens sight, a flatterer: which vice, our elders haue called, (if I doe not forget me) dowble diligence. And there is no faulte in the worlde, more to bee abhorred, or ẏ worse beseemes a gentleman, then this. And this is the thirde maner of Ceremonies, which

Vanitie.

simplie

simply procedeth of our owne will, and not of custome.

Let vs thē remēber, that Ceremonies, (as I haue alwayes sayd) were not so necessarie by nature, but a man might doe well inough without them: As for example, our coūtrie liued (it is not long since) in maner cleane without any. But other mens diseases haue infected vs, with these infirmities and many mo. So that, custome and vse obserued: the rest that is more, is but waste: and such a sufferable leesing, as if it be more in deede then is in vse, it is not only vnsufferable, but forbidden: and so vppon the matter, a cold and vnsauourie thing to noble mindes, that cannot brouse vppon shrubbes and shewes.

And you shall vnderstand, that trusting my owne skill but little, in wryting this present treatise: I thought good to consult with many, and to take the Iudgement of better learned men then my selfe. And this in my reading I finde. There was a king, they call him Oedipus: being banished and driuen out of his countrie (vppon what occasion I know not) he fled to king Theseus at Athens, the better to saue him selfe and his life, from his enemies, that mainely pursued him. This Oedipus now Oedipus. Theseus.

comming before the presence of Theseus, by good chaūce hearing his daughter speake, (whome he knew by her voice, for he was blind and could not beholde her with his eyes) he was so presently striken with ioy, that, not tarying to doe his allegeaūce and duetie to the king, he did presētly embrace, & make much of his daughter before him: his fatherly affection so led him, and rulde him so. But in the end finding his fault, and better aduising him selfe of his doings: he would needs excuse it to Theseus, & humbly prayd his grace to pardon his folly. The good and wise king, cut of his talke, and bad him leaue his excuses, and thus saide vnto him: Comfort thy selfe Oedipus, and bee not dismayd at that thou hast done. For I will not haue my life honoured with other mens woordes, but with my owne deedes. Which sētēce a man should haue alwaies in mind.

And albeit men be well pleased, that mē doe giue them worship & honour: yet when they find them selues cuningly courted, they be soone weary of it, and also disdaine it. For these glauerings, or flatteries I should say, to amend their knaueries & falsehoodes, haue this fault withall: that these glauering fellowes doe plainly shewe, they count him, whome they court in this sorte,

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but a vaine, and arrogant bodie, an asse of grose capacitie, and so simple, ꝑ it should be an easie matter to bayte him and take him too. And these Vaine and Curious Ceremonies, besides that they be superfluous: so they beare with all a shape of flattery, so slenderly couered, that euery man doth opēly see them, and know them plaine: in suche sorte, that they that doe them, to the end to make a gaine, besides that ill that is in them, whereof I spake before: shewe them selues also, gentlemen ill taught, without good maner or any honest fashion.

But there is another sorte of Ceremonious people, who make it an arte and merchandise, and keepe a booke and a reconing of it. One these men (they say) they must smile, on such men they must laughe: and, ꝑ better man shall sit in the chayr, and the other vppon a lowe stoole: which superstitious Ceremonies, I beleue, were transported out of Spaine into Italie. But our country, hath geuen them but colde entertainement, and as yet they haue taken but slender roote here: for this precise difference of worship, and gentry, is not liked of, with vs. And therefore it is but ill maner, for a man to make him selfe Judge, which is the better man.

But it is much worse for a man to make a sale of his Ceremonies and entertainmẽts, (after ỳ maner of harlots) as I haue seene many gentlemen doe in the court, geuing good wordes and faire countenaunces for a rewarde and recompence, of the goods and the tyme, their seruaunts haue spent in their seruice.

And sure they that take a pleasure to vse ouer many Ceremonies, more then neede: shewe they doe it vppon a lustines and bra-uery, as men that haue nothing elles in thẽ of any valour.

And bycause these follies are learned wẽ ease inough, and carry withall a litle fayre glose in shewe: they bestowe all their whole mindes none other waye. But graue matters they can not abide to weelde, as things to farre aboue their reache: and coulde finde in their harts to dwell in these toyes and tryfles, as men whose capacitie conceiueth nought of Importaunce: like tender mylkesops that can beare no brũt: or that, beside a glorious outside, haue not mettall inough in thẽ to abide a flea byting. And therfore, they could wishe it worse: that these entertainments and acquaintãce with mẽ, should go no further then the first sight. And of these there bee an infinite

number

number.

And some againe be to full of wordes, and abound to muche in curtious gestures to couer and hyde the defects and faults of their treacheries, and their vile & base natures: For they see, if they should be as barē & rude in their woords, as they be in their deeds & their doings, mē would in no case abide them. And to saye a trueth, yow shall finde ẏ one of these two causes, drawe most men one, to vse these waste and needles Ceremonies, and nothing els: which lightly most men cannot away withall, bycause they be hindered by them, & their meanes, to liue as they would, and lose their libertie: whiche a mā dothe preferre aboue anything ells.

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Wee must not speake yll of other mē, nor of their doings: although it plainely appere, that men do willingly bēd good eare to heare it, as easily moued therto, by ẏ nature of malice and enuy, that pynes at our Neighbours prosperity and rising to worship & honour: for at lēgth mē will eschewe the acquayntaūce of Slaūderous people, as much as they shunne the Ore, ẏ goreth with his hornes, or strikes w̄ his feete: making their reconing, that what they tell them of vs, asmuche they will tell

Lond.

Slaundering.

vs, of them.

Quareling. Wrangling. Ouerthwarting.

And some ther be, that so quarel at euery word, question, and wrangle, that they shew they haue litle skill in other mens natures: for, Euery man desireth the victory should go one his syde: and hates it asmuche, to be mastered in words, as to be vanquished in any other acte that he dothe. So ỹ, willfully to ouerthvvart a man, it worke the no Loue and good vvill: but rather displeasure, rancoure and malice. And therfore, he that sekes to be well thought of, and would be taken for a plesaunt and good Companion, must not so redily vse these speaches: It was not so: And, Nay: it is as I tell you. I wil lay a vvager vvith you: But he must rather take payns, to apply himself to other mēs mids cōcerning such things, as haue matter of small importaunce: Bycause the victorye, in such cases, is daungerous: for, the gayninge the cause, in tryfling questions, doth often loose the Loue of a faithfull friend. And men are so farre out of loue & liking, of such hot fellowes: that they will by no meanes growe acquaynted with suche, least they be dryuen euery hower to bralle, to chide, and to fighte with them for it. And suche kinde of people doe pur-

purchase these names: Maister Vniciguerra: Or, Sir Contraponi: Or, Sir Tuttesalle: And sometime: il Dottor suttile. Conquerour. Ouerthwarter. Know all. The subtile Doctour.

And if you chaunce otherwhile, to be intreated of the cõpany to speake your mind: I would haue you doe it after a gentle sort, without shewing your selfe so greedie to carry the bucklers away, as if you would eate them vp for haste. But thou must Leaue to euery man his parte: And bee it right or vvronge, consent to the minds of the most, or the most importunate: and so leaue the fielde vnto them: that some other, and not your selfe, may beate and sweat, and chace in the winning of the cause. For these quarelous contentions, bee foule and ill fauoured fashions for gentlemen to vse: and they get them ill will and displeasure of all men for it: and they bee vncomely for their owne vnseemelines, which of it selfe offendeth euery good honest minde, as it may chaũce you shall heare hereafter.

But the common fault of men is such, and eche man is so infected with this selfe loue and liking of him selfe: that he hath no respect or care to please any man ells. Counceling and reprouing.

And to shewe them selues fine headed, of muche vnderstanding, and wise: they counsell, reproue, dispute, and brall, to daggers drawing, and allowe nothing els but that they say them selues.

To offer aduyse vnrequested: what is it els but to vaunt youre selfe wiser then he is, whom you do counsell: nay rather, it is a playne checke to him, for his Ignorance and folly. And therfore, you must not do so, with all your acquaintance generally: but only with your very friendes, or suche whō you are to gouerne & rule: or els, whē a man hapely standes in daunger & perill, how muche a straunger so euer he be. But in our common Acquaintance and conuersation, Let vs not busy our selues, and medle to muche vvith other mens doings. In which fault many doe fall: but most of all, the men of least vnderstanding. For, Men of grose Capacities, consider but litle: And they take no longe time to debate with them selues, as men that haue litle busines to doe.

He that counselleth hath euer a good conceite of him selfe.

But how so euer it be, hee that offereth and geueth his counsell: geues vs to thinke, hee hathe this conceite of him selfe: that all the witt is in him, and

and other poore men haue none at all.

And sure there bee some, that stand so muche in conceite of their wit: that they will be in maner, at warres, with him, that wil not follow the counsell they giue them. And thus they will say. Very vvell: a poore mans counsell vvill not be taken: suche a one vvill doe as he list: suche a one geues no heede to my vvordes. As though there were not more Arrogancie in thee, that seekest to bring a man to followe thy Counsell: then there is in him, that followes his owne aduise.

And they doe also make the like fault, ỹ take vppon them to reproue and correct mens faults, and to geue a definite sentẽce in all things, and lay the lawe to all men. Reprouing and correcting of faults.

Suche a thing would not be done: You spake suche woordes: Doe not so: say not so: The wine that you drinke is not good for you: but would be red vvine. You should vse suche an Electuarie, and suche pilies: And they neuer leaue to reproue and correct. And let vs passe that ouer, that otherwhile, they busy them selues so much, to purge other mẽs grouds: that their owne is ouergrowen, and full of thornes and nettles. For it is a meruailous payne vnto them, to heare one that syde.

And as there be few or none, whose mids

can frame, to spend their lyke with a Physition, a Confessour, and muche lesse a Iudge that hath iurisdiction and power to controwle and correct all criminall faultes: so is ther not one, that can take any pleasure to lyue, or make himself familiar with suche Censors: so hard, and seuere. For, euery man loueth libertye: and they woulde robbe vs of it, and get to be our masters. So that it is no good mãner to be so redye to correct and giue rules vnto mẽ: we must geue Scholemasters and Fathers leaue to do that. And yet that notwithstanding, experience doth shewe, the childeren and scholers both, do often hide them selues frõ them, you see.

Scornes and Scoffes.

I Doe not allow, that a man should scorne or scoffe at any man, what so euer he be: no not his very enimy, what displeasure so euer he beare him: for, it is a greater signe of contempt and disdaine, to scorne a man, then to do him an opë vvrõg: forasmuch as vvrongs may be done, eyther of choler, or of som couetous mynde or other. And ther is no mã will take a displeasure with that, or for that, he doth not set by: nor yet couet that thing, he doth altogether contemne. So that, a man doth make some accõpt of him

him he dothe wronge: but of him that he scoffes and scornes, he makes no reconing at all, or as litle as may be.

And the Nature and effect of a scorne, is properly to take a contentation and pleasure to do another man shame and villany: thoughe it do our selues no good in the world. So that, good maner & honesty, would bs beware we scorne no marrin any case: wherin they be much to be blamed, that reproue men those blemishes they haue in their person, eyther in woords, as Master Foresé da Rabatta did, laughing at the cõtenaunce of Master Giotta: or in deeds, as many doe, counterfeting those that stutter, haulte, or be crookte shoulderd. And likewyse, they that scoffe at any man, that is deformed, ill shapen, leane, litle, or a dwarfe, ar much to be blamed for it: or, that make a gybing and iesting at such follyes as another man speaketh, or the woordes that escape him by chaunce: and with all, haue a sporte and a pleasure to make a mã blush: all these spitefull behauiours and fashions, worthely deserue to be hated, and make them that vse them, vnworthy to beare the name of an honest gentleman.

The Nature of a scorne or a scoffe.

Bocc, Nouel. 5 Gior. 6. fo. 297. 1.

And such as vse to iest at a man, be very lyke vnto these: I meane them that

Mockes. haue a good ſport to mocke and beguile mē, not in ſpite or ſcorne, but on a meriment alone. And you ſhall vnderſtand, There is no difference betvveene a ſcorne and a mocke: but the purpoſe alone and intent a man hath, in the meaning the one the other. For a man mockes and laughes otherwhile, in a ſport and a paſtime: but his ſcorne is euer in a rage and diſdaine. Although in common ſpeache and wryting, wee take the one woorde ſometyme for the other. But He that doth ſcorne a man: feeleth a contentation in the ſhame he hath done him: And hee that dothe mocke, or but laughe: taketh no contentation in that he hath done: but a ſport, to be merry & paſſe the time away: where it would be, both a greefe and a ſorrow, per chaunce, vnto him, to ſee that man receaue any ſhame, by any thing he ſaid or did vnto him.

Difference betwen a ſcorne and a mocke

And althoughe I profited litle, in my Grammar in my youthe: yet I remember that Mitio, who loued Aeſchines ſo muche, that he him ſelfe had wōder at it: yet other while, toke a ſporte & a pleaſure to mocke him: as when he ſaid to him ſelfe: I vvill go to giue him a mocke: ſo that, I muſt inferre, that the ſelfe ſame thing, done to the very ſelfe ſaine body: according to the intent

tent of him that doth it, may be eyther a mocke or scorne.

And bycause our purpose, cannot be plainely knowne vnto other men: it shall not be good for vs to vse such parts, as bring men in doubt and suspicion, what our intent and meaning is in them: but rather let vs eschewe them, then seeke to be counted Iesters. For, It many times chaunceth, in boording and Iesting, one tackes in sporte, the other strykes againe in earnest: & thus from playing, they come to fraying. So, he that is familiarly mocked in pastime, recons it, otherwhile, to be done to his shame & dishonour, and therat he takes a disdaine. Besides this, A mocke is no better, then a deceyte. And naturally, it greueth euery man to erre and be deceyued. So that, many Reasons ther be to proue, That He that seekes to purchase goodwill, and be well thought of: must not make him selfe to cunning in mockes and Iestes.

It is very true, we are not able, in no wise, to leade this paineful lyfe, altogether without some pleasure and solace: And bycause Iestes do geue vs some sporte, and make vs merry, and so cõsequẽtly refreash our spirits: we loue them that be pleasaunt, merry conceited, and full of solace.

So that a body would thinke, I should rather persuade the contrarie: I meane, I shoulde say: It is conuenient and meete in company, to vse prety mockes, and otherwhile some iestes and taunts. And without doubt, they that can flint after a friendly and gētle sort, be muche more made of, and better beloued then they that cannot skill or haue no wit to doe it. Howbeit, it is needeful in this, to haue a respect to many thigs.

And forasmuche as it is the intēt of him that doth Jest: to make a sport and pastime at his faulte, whome he doth loue and esteeme, and of whom he doth make more thē a commō account: it must be well lookte to, that the fault, wherin his friend hath fallen, be suche, as he may sustaine no slaunder or shame, or any harme by any talke or Jeste he makes vppon it: otherwise, his skil doth ill serue him, to make a good difference betweene a pleasaunt Jest, and a very plaine wronge.

Bocc. Nouel. 8 Gior. 9. fo. 430

And there be some men, so short & so testy, that you must, in no wise, be merry, nor vse any iesting with them. And that can Biondello well tell, by Mayster Philippo Argenti in the gallery of Cauiccioli.

No iesting in matters of weight or of shame.

And moreouer, It cannot be good to ieaste in matters of weite, and muche lesse in matters of shame. For, men will weene that wee haue a good sporte (as the common saying

is) to bragge and boast in our euill: as it is said, the Lady Philippe of Prato, tooke a singular pleasure and contẽtation in the pleasaũt & pretty aũswer she made, to excuse her loose and wanton life. And therefore, I cannot thinke that Lupo of Vberti did any thing extenuat or lessẽ his shame: but rather increaste it greater, by the Jeste that hee made to excuse his faulte, and qualifie the opinion of his cowardly minde. For, where he might haue kept him selfe safe without daunger in the castle of Laterin, wherein he was besieged round about, and shutte vp: hee thought hee had plaide the man good inoughe, in that hee could say at the yealding it vp: that A wolfe doth not loue to be besieged and shutte vp. For, where it is out of time for to laughe, there to vse any Iestes or dalraunce, it hath a very colde Grace.

Bocc. Nouel. 7 Gior. 6. fo. 294.

Lupo is the proper name of a man as well as a wolfe.

And further, you shall vnderstãd, there be some Jestes ẏ bite, & some ẏ bite not at all. For the first sorte: let ẏ wise counsell that Lauretta gaue for that point, suffice to teach you: That Iestes must bite the hearer like a sheepe, but not like a dogge. For if it pinche, as the byte of a dogge: it shalbe no more a Jeste but a vvronge. And the lawes almost in all countries, will, that who saith any

Bocc Nouel. 3 Gior. 6. fo. 288 Iestes and Taunts.

any villanie vnto a man, shalbe greuously punished for it. And, perchaunce, it were not amisse, to prouide with all, some sharp correction for him, that should byte in way of iesting, beyond all honest measure. But gentlemen should make account, that the lawe that punisheth wronges, extendeth as farre to iestes, and that they should seldome or very easily nyp or taunt any man.

And besides all this, you must vnderstād, that a iest, whether it bite, or bite not, if it be not fine & full of wit, men take no pleasure at al to heare it, but rather are wearied with it: or at least wise, if they doe laughe, they laughe not at the iest, but at the iester him selfe, that brings it forthe so colde.

And bycause, Iestes be no other thing but deceites: and deceite (as a thing that is framed of subtilenes & craft) cannot be wrought but of men, that haue fine and redy wittes, and very present: therefore they haue no grace in men that be rude, and of grose vnderstāding: nor yet in them alwayes, that haue the best and floweing wittes: as, peradnēture, they did not altogether becōe Master John Boccaccio.

But taūtes and Jestes be a special redines and aptnes of wit, and quicken the motions of the minde: wherefore they that

haue

haue discretion, doe not in this point, consider their will, but their disposition of nature: and after they haue once or twise tried their wittes, and finde them vnfit for suche purpose: they leaue to labour them selues any further in that kind of exercise: that it may not chaunce vnto them, that hapt to the knight of the lady Horetta. And if you looke in to the maners of many, you shall easily see, this that I tell you is true: I say, that To Iest or to taunt, is not currant with euery man that will, but onely with them that can. And there be many that for euery purpose, haue in their mouth redy, many of these wordes, which wee call Bicticcichi: that haue no maner of sense or meaning in them. And some, that vse very foolishly and fondly to chaunge Sillables into woords. And some you shall heare speake and make answer, otherwise then a man would lightly looke for, without any wit or pleasure in the world in their talke. And if you doe aske them, Doue e il signore: they answer againe. Doue egli ha i piedi: and likewise. Gli fece vnguer le mani con le grascia di signore Giouan Boccadoro. Doue mi manda egli? Ad Arno. Io mi voglio radere, Sarebbe meglio rodere. Va chiama il Barbieri. Et perche non il Barbadomanie. All which be to grose, to rude,

Boce. Nouel. 2. Gior. 6. fo. 187.

Bycause these speaches haue no grace in our English toūge, I leaue them in the Italian. But our toung hath such absurd iests as plentifully as any other toung.

Et si fe

Boec. Nouel. 10. Gior. 5. lo. 281.

and to stale: and such were almost, all the pleasaunt purposes and iestes of Dioneo.

But I will not take vppon me at this tyme, to discourse of the best and the worst kinde of iestes, what they be: aswel for that other men haue written treatises therof much more lernedly and better thē I can: as also, bycause iestes & tauntes, haue at first sight, a large and sure proofe of their grace or disgrace: such, as thou canst not do much amisse in this point, wouldst thou stand to much in thy owne conceyte, and think to well of thy selfe: for where the iest is prety and pleasaunt, there a man straite is merry, and shewes a liking by laughig, and makes a kinde of admiration of it. So that, where the company geues foorth no liking of thy spoztes and conceites, by their mirthes and their laughing: hould thy selfe still then, and iest no more. For it is thy owne faulte thou must think, and not theirs that do heare the: forasmuch as the hearers, as it were allured, with the redye, pleasaunt, and subtile aunswers or questions (do what they can, will they or nill they) cannot forbeare their laughing, but laughe in spyte of their teeth. From whom as from our right & lawfull Judges, wee must not appeale to our selues.

Neither must a man, to make other men merie, speake foule and filthie wordes, nor

make ilfauoured gestures, distorting his coũtenaũce, & disfiguring his bodie. For, No mã should, for other mẽs pleasures, dishonest & dishonour him self. It is an arte for a Juggler & iester to vse: it doth not become a gentleman to do so. We must not then, imitate ẏ cõmon and rude behauiours of Dioneo. Madonna Aldruda Alzate La coda.

Boc. Nouel. 10. Gior. 5. fo. 281.

It is the beginning of a sõg.

For we must not coũterfet our selues to be fooles & vnlauorie doltes: but as time & occasiõ serueth, tell sõe pretie tale or sõe news, neuer heard of before, he ẏ cã: & he ẏ cãnot, let him hold his peace. For, these be ẏ partes of ẏ wit: which, if they be sodain & prety, giue a proofe & a shew of ẏ quicknes of ẏ wit, & the goodnes of ẏ maners of him ẏ speakes thẽ: which thing doth verie much please men & makes thẽ our louers & friends. But if they be other wise, they woorke thẽ a cõtrary effect. For, a mã would weene the asse would play his parte: or ẏ sõe hody body & louberly lout would frisk and daũce in his doublet. There is another plesaũte kind of cõmunicatiõ: & ẏ is whẽ ẏ pleasure & grace doth not cõsist in one merrie cõceite alone, but in lõg & cõtinued talke: which would be well disposed, wel vttered, & very wel set forth, to shew ẏ maners, ẏ fashiõs, ẏ gestures & behauiours of thẽ we speke, of so properly & liue-

Long talke & discourse.

as ỹ hearer should think that he heareth thē not rehearsed, but seeth them with his eyes do those very thigs he heares them to speak of: which be very well obserued by the gentlemen and gentlewomen both, in Boccace: although yet otherwhile (if I be not deceiued) they do affect and counterfet, more thē is sightly for a gentleman or gentlewoman to doe, like to these Comedie Players. And to doe this well, you must haue the matter, the tale, or the story, you take vppon you to tell, perfect in your minde: and woordes so redy and fit, that you neede not say in the end: That thing, and tother thing: This man, what doe you call him: That matter, helpe me to terme it: And, remember what his name is. For this is iust the trot of the knight of the lady Horetta. And if you doe reherse any chaunce, in which there be many speakers: you must not say: He said and he aunswered: bycause this worde (He) serueth for all men. So that the hearer that harkens vnto it, is easily deceiued, and forgets whōe you meane. Then, It behoues them that discourse matters at length, to vse proper names, & not to chaunge them after.

Bocc. Nouel. 2. Gior. 6. fo. 287.

And more ouer, a mā must beware that he say, not those things, which vnsaide in silence would make ỹ tale plesaūt inoughe, and

and, peraduenture, geue it a better grace to leaue them out. As to say thus. Such a one, that was the sonne of such a one, that dwelt in Cocomer streete: do you not knowe him? he maried the daughter of Gianfigliazzi, the leane scragge, that went so much to Saynt Laraunce. No? do not you know him? why? do you not remember the goodly strayght old man that ware long haire dovvne to his shoulders? For if it were nothing materiall to the tale, whether this chaunce befell him, or him: all thys long babble, and fond and foliche questiõs, were but a tale of a Tubbe: to no purpose, more then to weary mens eares that harken to it, and long to vnderstand the end. As peraduenture our Dant hath made this fault otherwhile, where he sayeth:

And borne my parents were of yoare in Lũbardie,
And eke of Mãtuaes soyle they both by coũtry be.

For, it was to no purpose, whether his mother were borne at Gazuolo, or ells at Cremona.

But I lerned once of a straũger, a Rethorician very lerned, a necessarie lesson cõcerning this poinct: that Men must dispose and order their tale, first vvith by names, and then

rehearse them (as neede is) that be proper. For, the bynames alwayes beare the respect of the persones qualitie: but the other are to be vsed at the Fathers discretion, or his whome they concerne.

And therfore, that bodie whome in your thought and imagination to your selfe, you doe cõceiue, might be Lady Couetousnes her selfe: in speache you shall call Maister Erminio Grimaldi: if suche be the common opinion, the countrie hathe of him. And, if there be no man in place where you dwell, so notoriously knowne as might serue the turne fit for your purpose: you must then imagine the case further of, and set him a name at your pleasure. It is very true, that With muche greater pleasure we harken, and better beholde (as it were with our eyes) what soeuer is told vs of mẽ of our acquaintãce, if the matter be suche as toucheth their maners: then what we doe heare of straungers and men vnknowne vnto vs. And the reason is this: when wee doe knowe, that suche a man is woont to doe so: we doe easily beleeue, he hath doone so indeede: and wee take asmuche knoweledge of him, as if wee were present: where it chaunceth not so with vs, in the case of a straunger.

Boce. Nouel 6 Gior. 1. fo. 41.

Our

Our vvordes (be it in longe discourses or other communication) Must be so plaine, that all the companie may easily vnderstand them: and withall, for sounde and sense they must be apt and sweete. For if you be to vse one of these two wordes: you shall rather say, Il ventre: then L'Epa. And where your country speache will beare it, you shall rather say: La Pancia, then L'Ventre: Or, il Corpo. For, by these meanes you shalbe vnderstoode, and not misse vnderstoode, as we Florentines say, nor be darke and obscure to the hearers. The which thing our Poet, meaning to eschewe: in this very woorde it selfe (I beleue) sought to fide out another, not thinking muche of his paynes (bycause it lyked him wel) to seeke farre to borrow it els where. And sayd:

Words would be plaine.

The, Bellie.
The Lyuer.
The Paunche.
The Bellie.
The Bodie.

Remember hovv the Lorde
a man vvas fayne to be,
For mans offence and sinne in Cloyster of virginitie.

And albeit Dant the learned Poet, did set by suche kinde of rules: I doe not think yet, a mā should allow well of him in doing so. And sure, I would not counsell you to make him

as

him your Maiſter in this point, to learne A Grace: forasmuche as he him ſelfe had none. For, this I finde in a Chronicle of him.

This Dant, was ſomewhat proude for his knowledge, ſcornefull and diſdainfull, and muche (as Philoſophers be) without any grace or courteſie: hauing no ſkill to behaue him ſelfe in company.

¶ But to come to our purpoſe againe: I ſay, our ſpeache muſt be plaine: which will be eaſie inough to doe: if you haue wit to chooſe thoſe woordes that be naturally bred in our ſoyle: and with all not ſo olde w Age, that they are become rotten and withered: and as ouer worne apparell, leaft of and caſt a ſide. As, Spaldo, and Epa, and Vopo, and Sezzaio, & Primaio. And moreouer, the woordes you ſhall vſe, muſt haue no double vnderſtanding, but ſimple. For by coupling ſuche woordes together: wee frame that ſpeache that is called Aenigma. And to ſpeake it plainer in our owne language, we call it Gergo. As in this verſe:

Old woordes out of vſe,

Gergo is a very doubtfull manner of ſpeache, as it were in Riddles: and very ambiguous.

Io vidi vn che da ſette paſſatoi
Fu da vn canto all' altro trapaſſato.

Apt wordes and proper.

Againe, our woordes would be, (as nere as they myght be) aptly and properly applied to that thing we go about to deliuer, & as

as litle as may be, common to other matters: for, in so doing, a man shall weene, the matter it selfe is openly laide before him: & that it is not expressed with wordes, but pointed foorthe with the finger. And therefore we may more properly say: A man is knowen by his countenaunce, then by his figure or counterfet. And Dant did better expresse the matter, when he saide. Dant. 23. Infer.

The weightes
That peize the weight doe make the balãce creeke,
Then if he had saide
Crie out and make a noise.

And it is a more proper and peculiar speache to say, The shiuering of an ague, then to call it The colde. And flesh that is Tidie, to terme it rather, Fatte: then Fulsome.

Ther be some woordes more in this place to like effect, which I meane not to stande vppon now: bycause our Englishe toũge cãnot hansomely deliuer their perfect meaning. For the Italians haue (as we haue, and all other Countreis ells as well as wee) certaine peculiar wordes and termes, so naturally and properly their owne, as it is not possible to expresse them aptly and perfectly in any other Language. And therefore the Author him selfe, fearing, or knowing asmuche in the sense of these wordes,

which he hath inferred in this place (as it were preuenting a blame) in maner excuſeth and ſpeaketh aſmuch as I ſay, as the matter it ſelfe that inſueth doth ſhewe. For, the Author him ſelfe following his purpoſe ſaithe thus.

I am vvell aſſured, if ſome ſtraunger ſhould, vnhappely for my credite, hit vppon this tteatiſe of mine: he vvould laughe mee to ſcorne, and ſay that I taught to ſpeake in riddles, or els in Ciphers. For as muche as theſe vvordes, be almoſt ſo properly our ovvne, that other countries haue no acquaintance vvith them: or, if they vvoulde vſe them, yet they cannot tell hovv to vnderſtand them. For, vvho is it that knovves vvhat Dant ment in this verſe.

Dant. 28. Infer. *Gia veggia per Mezzul perdere o Lulla.*

Sure, I beleeue no man ells but vve that are Florentines can vnderſtand it. Notvvithſtanding, for any thing that I haue ſaide, if there be any fault in this text of Dant: it is not in the vvordes. But, if he haue faulted, it is rather in this: that (as a man ſomevvhat vvilfull) he vvould take vppon him, a matter harde to be vttered in vvordes, and peraduenture vnpleſaunt to heare: then that he hath expreſt it ill.

It is not then for a man to vse any talke, with him that vnderstandeth not that language you talke vnto him. Nor yet, because a Douche man vnderstandes not the Italian tounge, must wee (for that cause) breake of our talke, to holde talke with him, to make our selues counterfets, as Maister Brusaldo did, and as some other be woont, that fondly and coldly, without any grace, thrust them selues in to Chat in their language with whome they talke, what so euer it be, and chop it out euery worde preposterously. And many times it chaunceth, the Spaniard talkes Italian with the Italian, and the Italian babbles againe in a brauery and gallantnes, the Spanishe toung with the Spaniard. And yet, it is an easier thing to know, ỹ they both talke like strangers: then to forbeare to laugh at the folish follies that scape them both in speache. Let vs not therfore vse our forreigne language, but vvhen it is needefull for vs to be vnderstoode, for some necessitie or other, that appertaineth vnto vs: And in common vse, vse our owne tounge, thoughe not altogether so good: rather then a forreigne language, better then our owne that is naturall vnto vs. For a Lumbarde shall speake his owne

Talke in a forreigne Language.

tounge more aptly (which is, notwithstanding, but base and barbarous) then he shall speake the Tuscane, or other language: euen bycause he hath not so redily, so proper and peculiar wordes, althoughe he studie much for them, as wee our selues that be Tuscanes.

But yet, if a man haue a respect to them with whome he talkes: and for that cause forbeare & leaue out those singular wordes, (which I haue spokē of) and in stede of thē vse the generall and common: his talke, by suche meanes, shall haue the lesse pleasure & delight.

Woordes that haue no honest meaning in them.

Besides this, it becometh euerie honest gentleman, to eschewe those wordes that haue no honest meaning. And, The goodnes of wordes consisteth either in their sound, or pronouncing: or, in their sense and meaning. For a much as som wordes speake an honest matter, and yet, perchaunce, there is a certaine vnhonest sense perceaued to stand in the pronouncinge of the worde it selfe: as Rinculare: which, notwithstanding, is daily vsed of all men. But if a man or woman should speake after this sorte, & at that verie warning doe it in sight of any (I meane shuffle backwarde vpon their taile) then would the grosenesse of the worde

Rinculare, is to drawe backwarde, arselonge.

plainlie

plainlie appeare vnto them. But our Palate, throughe Custome and Use, happilie tasteth ẏ wine (as it were) and the bestnes of the sense of the woꝛde, and not ẏ Dꝛegges oꝛ Leeze.

She gaue the Spanish figge
with both her thumbes at once.

Dant. 25. infer

Saith Dant.

Fiche, is the thrusting of the thumbe betvveene the forefinger: vvhiche eyther for the vvorde or the remembrance of som thinge therby signified, is reputed amongste the Italians as a vvorde of Shame.

But our women, would be much ashamed to speake so: yea to shũne this ambiguous wooꝛd, ẏ signifieth a woꝛse matter, they rather say Le castagne. Albeit yet some of them at vnwares, many times, name that vnaduisedly, which if another man had spoken to trie them, would haue made them blushe to heare that remembꝛed in way of blasphemie, which makes them women. And therefoꝛe, suche as be, oꝛ would be better mannered oꝛ taught, take good heede they doe eschewe, not only things vncleane and vnhoneſt, but woꝛdes also: and not somuche those that be euill indeede, but those that may be, oꝛ doe but seeme to be vnhoneſt, foule & filthie: as some men say these areof Dant.

Potta di me

She blewe large blastes of winde
Both in my face and vnder.

Dant. 17. Infer.

Oꝛ els these.

I pray thee tell mee vvhere about
the hole doth ſtand.

And one of the Spirits ſaid.

Then come behinde and vvhere the hole
is, it may be ſcand.

And you muſt knowe, that albeit two, or moe wordes, otherwhile chaunce to tell one ſelfe thinge, yet the one is more cleanly then the other. As for example, to ſay: She lay vvith him: and she ſatisfied his deſire vvith her perſon. For this ſelfſame ſpeach, if it were in other termes, would be to broad before & to filthie to heare it. And ſpeaking of Endymion, you may more aptly ſay: Il Vago della Luna: then you can ſay Il Drudo, although both theſe wordes doe import and ſignifie A louer, and a Friend. And a much honeſter ſpeache is it, if you talke of Aurora, to call, her. Tritons prety gerle and louer, then Concubine. And it better becomes a mãs and womans mouth, to call Harlots, vvomẽ of the vvorlde (as Belcolore did, who was more aſhamed to ſpeake it then to doe it) then to vſe their common name: Thais is a Harlot. And as Boccace declared ỹ power of whores and boyes. For, if he had termed the males, by their beaſtly occupation, as he termed the women: his talke would haue byn foule & ſhamefull. And withall,

A

A man muſt not alone bevvare of vnhoneſt and filthie talke: but alſo of that vvhiche is baſe and vile, and eſpecially vvhere a man talketh & diſcourſeth of greate and highe matters. And for this Cauſe, perchaunce, vvoorthely ſome blame our Beatrice, ſayeing:

Baſe vvords and Vile.

To paſse throughe Lethes floud,
the higheſt Fates vvould blott,
Yf man mighte taſte the Viandes ſuche,
as there dooe fall by Lott,
And not pay firſte a due
repentaunce for his ſcott.

Dant. 30. Purgato.

For, in my conceite, theſe baſe woordes that come out of the Tauernes, bee verie vncomely for ſuche a woorthy diſcourſe. And when a man hathe like occaſion to ſpeake of ỳ Sunne, it ſhall not be good to call it The Candell or the Lampe of the world: bycauſe ſuch woordes do put vs in minde of ỳ Oyle, & the ſtuffe of the kitchyn. Neyther ſhould a man that is well aduiſed, ſay that Sainćte Dominicke was Il Drudo della Theologia: Nor yet talke, that the glorious Sainćtes haue ſpoken ſuche baſe and vile woordes: As for Example to ſay.

Drudo, ſignifiethe a laſciuious louer.

Dant. 22. Infer.

And leaue to ſcratche whereas
the ſcabs of ſinne breake out,

For they ſauour of ỳ dregges, & ỳ filth of ỳ cõmõ people, as euery man may eaſily ſee.

Againe, in your long & large discourses, you must haue ỹ like cõsiderations & cares, & some more: ỹ which you may more cõmodiously learne of your Maisters ỹ teache you ỹ arte, that is commonly called Rhetorike.

Gentle wordes in Communication.

And amongest other things, You must accustome your selfe, to vse suche gentle and courtious speache to men, and so sweete, that it may haue no maner of bitter taste. And you shall rather say, I cannot tell how to say it: Thẽ say: you ar deceiued: Or, it is not true: Or, you know it not. For, it is a courteous and friendly parte to excuse a mans faulte, euen in that very thing, wherein you know how to blame hym. And withall, it doth well, to make the proper and peculiar fault of your friend, indifferent and common to you both: and first, to take one piece to your selfe, and then after, to blame and reproue him for it. VVee were deceiued and failed muche: we forgot our selues yesterday to doe so. Although suche negligence & errour, or what soeuer it be: be altogether his fault and not yours. And Restagnone forgat him selfe muche, when he saide to his companions: If your wordes doe not lie. For, A man should not bring another mannes faithe and honestie in question and doubte. But, if a man promise you any thing, and doe not performe it: it shall not doe well, for you to

say vnto him: You haue lost your credite with mee: without some necessarie cause doe driue you to say so, as to saue your owne credite and honestie. But, you shall rather say: You could not do it: Or, you did not remember to doe it: Thē, you haue cleane forgotten mee. For, these kinde of speaches, haue some prickles & stinges of Complaint, Anger and Choler. So that, suche as vse them selues to speake suche churlishe and sumishe woordes, are taken for sharpe and sower fellowes: & men doe asmuche shunne their acquaintāce: as to thrust them selues vppon thornes and thistles.

And beeause I knowe som, of this naughtie cōditiō & qualitie: I meane some ỳ be so hastie and greedy to speake, ỳ they take not the sense with them, but ouer passe it and runne before it, as the greyhound, that doth not pinche by ouershooting his game: therfore I will not spare to tell you that, which may be thought needeles to touche, as a thing to well knowen: and that is, that You shall neuer speake, before you haue first considered & laide the plot in your minde what it is you haue to saie. For in so doing, your talke shalbe well deliuered and not borne before the time. I trust, straungers will easily beare with this woorde: if at least they

Parto & non Isconciatura.

vouchsafe to read these trifles of mine. And if you doe not shonne my preceptes: it shall neuer chaunce you to say: vvelcome Maister Agostino, to such a one, whose name is Agnolo, or Bernardo. And you shal neuer need to say, Tell me your name: Nor say againe, I laide not well: Nor, Lorde vvhat doe I call him: Nor to hack and to stutter long together, to finde out a worde, Maister Arrigo: no Master Arabico: Tushe, what doe I call him I should say, Maister Agabito. These fonde & foolish behauiours & fashions, paine a man as much to heare thē, as to be drawne and haled with cordes.

Voyce and Tounge.

The voyce would be neither hoarse nor shrill. And, vvhen you laugh and sporte in any sorte: you must not crye out and criche like the Pullye of a well: nor yet speake in your yavvning. I knowe well it is not in vs, to geue our selues a ready tongue or perfect voyce at our owne will and pleasure. Yee ỹ doth stutter, or is hoarse: let him not alwayes bable and gabbe, and keepe a courte alone: let him rather amend the defect of his tounge with silence, and hearinge: and withall (if hee can) with studie diminishe the fault of Nature. It is an yll noyse to heare a man rayse his voyce highe, lyke to a common Cryer. And yet I would not

haue

haue him speake so lowe and softly, that he that harkens, shall not heare him. And if he be not heard at ẏ first time he speaketh, he must speake, the next time, somewhat plainer: but yet, not poape out alounde, that he make not men thinke he is woode and angry with them: for hee shall doe but well, to rehearse that againe he hath spoken, ẏ men may vnderstand what he said.

Your wordes would be disposed, euen as the common vse of speache doth require and not vnsorted, disordered and scattered cõfusedly: as many be woont to doe vppon a hauery, whose maner of talke is more like a Scriuener (me thinke) that readeth in his mother tounge, the Indẽture he hath written before in latine: then a man that reasoneth or talketh in his Naturall language: as this for example. Manner of Speache.

They drawe by sent of false
and fained steps of truth.

Or if a man should preposterously place his wordes thus.

Those times did blossomes geue
before their time of soothe.

Which maner of speache, may be otherwhile allowed in versifiers: but it is vtterly forbidden in common talke.

And, it behoues a mã, not onely to shũne this verſifying maner of ſpeache, in his familiar and common diſcourſe, or talke: but likewiſe eſchewe ẏ pompe, brauery, & affectation, that may be ſuffered and allowed to inriche an Oration, ſpoken in a publike place. Otherwiſe, mẽ that doe heare it, will but ſpyte it, and laughe him to ſcorne for it. Albeit perchaunce, a Sermon may ſhewe a greater cunning and arte, then common talke. But, Euerie thing muſt haue his time and place. For, he that walkes by the way muſt not daunce, but goe. For, euery man hath not the ſkill to daunce, and yet euery mã eã ſkill to goe. But, Dauncing is meete for feaſtes & weddings: it is not to vſe in the ſtretes. You muſt then take good heede you ſpeake not with a maieſtie.

It is thought by many Philoſophers.

And ſuche is all Filocolo, and the other treatiſes of Maiſter Iohn Boccace, except his greater woorke, and litle more perchaunce Corbaccio.

I would not for al this, that you ſhould vſe ſo baſe a ſpeache, as ẏ ſcum, as it were, and the froth of the meaneſt and vileſt ſorte of people, Launderers & Huckſters: but ſuche as

as gentlemen should speake & talke, which I haue partly told you before, in what sort it may be done: that is, if you talke of matters that be neither vyle, vaine, fowle, nor lothesome. And if you haue skill to choose amongest the woords of your owne cõtrie speache, the purest and most proper, suche as haue the best sounde, and best sense, touching nor remembring, in no case, no matter that is foule, vile and base: & if you can place your woords in good order, and not shoofle them together at random, nor yet, with ouer muche Curious studie, file them (as it were) one your beades. Moreouer, if you do dispose such things as you haue to say with discretion. And take good hede that you couple not vnfit & vnlikely matters together: as for Example.

As sure as God is in Heauen:
So stands the staffe in the chimny corner.

And if you speake not so slowe, as if you were vnlustie: nor so hasty, as if you wer hũgrie: but as a wise and a temperate man should doe. Likewise, if you pronounce youre woords and your sillables with a certaie grace & sweetnes: not as a Scholemaister ỹ teatheth yoũg Childrẽ to read & to

ſpell. Neyther muſt you mumble them nor ſupp them vp, as if they were glued & paſted together one to another. If you remember theſe and ſuch other rules and precepts: youre talke will be liked, and heard with pleaſure enonghe: and you ſhall well maintaine the ſtate and countenaunce, that well beſemeth a gentleman well taught and honeſt.

Talkatiue Fellowes.

Beſids theſe, there be ſome, that never hould their tounge. And as the ſhippe that ſayles, doth not preſently ſtand ſtill, by taking downe the ſayles: So doe they runne forward, as caried away with a certaine brayde: and looſing the matter of their talke, yet leaue not to babble, but either repeate that againe that is ſaid, or els ſpeake ſtill they cannot tell what.

And there be other ſo full of babble, that they will not ſuffer another to ſpeake. And as wee doe ſee otherwhile, vppon the flowers in the countrie where they threſh corne, one Pullet pull the corne out of the others beake: ſo doe they catche the tale out of his mouth y̆ beganne it, and tell it them ſelues. And ſure, ſuche maner of people, induce men to quarell and fight with them for it. For, if you doe marke it wel: Nothing moues

a man

a mã sooner to anger: then when he is soudainely cut short of his will and his pleasure, be it of neuer so little and small importaunce. As whẽ you gape wide with yawning: another should thrust his hand in your mouth: or when you doe lift your arme redy to hurle a stone: it is soudainly stayde by one that stands behinde you. Euen then, as these doings, and many moe like vnto these, which tend to hinder the will and desire of another (albeit but in way of sporte & of play) are vnseemely, and would be eschewed: So in talke and communication with men, wee should rather pull one, and further their desiers, by what meanes we can, then stop them and hinder them in it.

And therefore, If any man be in a redines to tell his tale: it is no good maner to interrupte him: nor to say that you doe knowe it vvell. Or, if hee besprinckle his tale here and there, with some prety lye: you must not reproue him for it, neither in wordes nor in gesture, as shaking your hed, or scowling vppon him, as many be wont: gloriously vaunting them selues, that they can, by no meanes, abide the taste of a Lye. But, this is not the

reason of this, it is the sharpenes and sowernes of their owne rusticall & eager Natures, which makes them so venemous & bitter in all companies they come: that no man cares for their acquaintance.

Likewise, It is an illfauoured condition to stop another mãs tale in his mouth: and it spites him asmuche, as if a mã should take him by the sleeue & hould him backe, euen whẽ he is redie to runne his course. And when another man is in a tale, it is no good maner for you, by telling the company some newes, & drawing their mindes to other matters, to make them forsake him cleane, and leaue him alone. For, it is an vncourtious parte for you to leade and carry away the cõpany: which the other (not you) hath brought together.

And, whẽ a mã tells his tale, you must geue good eare vnto him: that you may not say otherwhile, O what? Or, how? which is many a mans fashion to doe. And this is asmuch trouble and paine to him that speaketh: as to shoofle against ẏ stones, to him that goeth. All these fashions, and generally, that which may stoppe, and that which may trauerse the course of another mans talke, must be shunned.

And, if a man tell his tale slowe like a drawelatche: you must not yet hasten him forwarde,

forwarde, nor lende him woordes, although you be quicker in speache then hee. For, many doe take that ill, and specially suche, as persuade themselues they haue a Joly grace in telling a tale. For, they doe imagine you thinke not so well of thē, as they thē selues doe: And that you would geue them instructions in their owne Art: as Merchaunts that liue in greate wealth & plentie, would count it a greate reproche vnto them, that a man should proffer them money, as if they liued in lacke, & were poore and stoode in neede of releefe. And you must vnderstād, that, Euery man in his owne conceite, thinkes he can tell his tale well: althoughe for modestie sake he deny it. And I cannot gesse how it cometh to passe, that the veriest foole doth babble most: which ouer muche prattle, I would not haue a gentleman to vse, and specially, if his skill be but scant in the matter in talke: Not onely, bycause it is a hard matter: but, He must rū in many faults that talkes muche: but also, bycause a man weenes, that, He that talkes all the talke to him selfe, woulde (after a sorte) preferre him self aboue them all that heare him, as a Mayster would be aboue his scholers. And therfore, It is no good maner for a man to take vppō him a greater state, thē doth become him.

And in this fault, not men alone, but many countryes fall into, so cackling and prattling: that, woe be their eares that geue thē hearing.

Silence

But, as ouer muche babble makes a mā weary: so doth ouer muche Silence procure as greate disliking. For, To vse silence in place vvhere other men talke to and fro: is in maner, asmuche a fault, as not to pay your share and scot as other men doe. And as speache is a meane to shewe men your minde, to whome you speake: so, doth Silence againe make mē wene, you seke to be vnknowne. So ẏ, as those people which vse to drinke muche at feastes, and make them selues drunke, are wont to thrust thē out of their companie, that will not take their drinke as they doe: So be these kinde of mute & still fellowes, coldly welcome to pleasaūt and mery companie, that meete to passe the time away in pleasure and talke. So that, It is good maner for a man to speake, and likevvise to hold his peace, as it comes to his turne, and occasion requires.

Maestro Chiarissimo.

As an old Chronicle maketh mention. There was in the parts of Morea, a very good workmā in ẏ stone: vvho for ẏ sigular good skill he had in his Art, was called (as I take it) Maestro Chiarissimo. This man (now

(now well strooken in yeares) made a certaine treatise, & therin gathered together al ẏ precepts & rules of his arte: as the man ẏ had very good skill to doe it: shewing in what sorte the proportions and lineaments of the body, should be duely measured, as well euery one a parte by it selfe, as one respecting another: ẏ they might iustly & duely be answerable ẏ one to the other: which treatise of his, he named Regolo. Meaning to shewe, that according to that, all the Images and pictures, that from thenceforth any workemã should make, should be squared & lined forth: as ẏ beames, and ẏ stones, and the walles, are measured by ẏ rules & precepts of that booke. But, for that it is a muche easier matter to speake it, then to worke it, or doe it: and besides that, The greatest number of men, especially of vs that be prophane and not learned, haue our senses much quicker then our vnderstanding, and consequently, better conceiue particular things and Examples, then the generall propositions and Syllogismes (which I might terme in plainer speache, Reasons) for this cause this worthy man I speake of, hauing regard to the Nature of workemen: whose capacities are vnfit and vnable to weeld the weighte of generall Precepts and Regolo.

rules: and to declare more plainely, with all his cunning and skill: hauing found out for his purpose, a fine marble stone, with muche labour and paine, he fashioned and shaped an Image of it, as perfectly proportioned in euery parte and member: as the precepts and rules of his treatise had before deuised. And as he named the booke, so did he name that Image, and called it by name of Regolo.

Now, (and it pleased god) I would I could but one parte of those twoe points, which that noble Ingrauer & worckeman I speake of, had perfect skill and knowledge to doe: I meane, that I could gather together in this treatise, after a sorte, the due measures of this Art I take vppon me to treate of. For, to performe the other, to make the second Regolo: I meane, to vse and obserue in my maners, the measures I speake of, framig and forming, as it were, A Visible Example, and a materiall Image of them: it were now, to muche for me to doe. For asmuch as, It is not inough to haue knowledge and Art, in matters concerning maners & fashions of men: But it is needefull withall, to worke them to a perfect effect, to practise and vse them muche: whiche cannot be had vppon the soudaine, nor learned by & by: but it is number

of

of yeares that must winne it: & ỹ best parte of mine be runne fourth alredy, you see.

But for all this, you must not make ỹ lesse reconing of these precepts. For, A man may well teache another the way: although he haue gone out of the way himself. And peraduenture, they that haue lost their wayes, do better remember the hard wayes to fynd: then they that neuer went a misse. And, if in mine infancie, when minds be tender and pliable, like a young twigge, they that had ỹ charge & gouernemẽt of me, had had the skill to smoothe my manners, (perhaps of Nature somwhat hard and rude) and would haue polished and wrought them fine: peraduẽture I should haue beene such A one, as I trauaile to make thee Nowe, whome I loue no lesse then if thou were my sonne. For albeit, the power of Nature be greate: yet is she many tymes Maistered and corrected by custome: But, we must in tyme begin to encounter and beate her downe, before she get to muche stregth and hardines. But most men will not doe so: but rather yeilding to their appetite without any striuing, following it where so euer it leades thẽ, thinke they must submitte thẽselues to Nature: As though Reason were not a naturall thing in man. But, Reason

Nature must be maystered by Reason.

Reason dothe chaunge olde Customes & helpeth Nature.

hath (as a Lady and Mistris) povver to chaunge olde customes, and to helpe & hold vp Nature, when she doth at any time decay and fall. But very seldome we harken vnto her. And ẏ for ẏ moste parte, maketh vs like vnto thē whome god hath not endued w̄ Reason: I meane brute beastes, in whome notwithstanding, something yet worketh: not their owne Reasons (for they haue none of them selues) but ours; as in horses you see it: which by nature would be euer wilde, but ẏ their ryder makes them tame, and withal, after a sorte, redy & very well paced. For many of them would haue a hard trot, but that the rider makes them haue an easier pace. And some he doth teache to stand still, to galopp, to treade the ringe, and do the carreere: And they learne to doe it all well you see. Then, if the horse, the dog, ẏ hauke, & many other beastes besides, more wylde then these, be guided and ruled by Reason, and learne that which their owne Nature cannot attaine, but rather repugneth: and become after a sorte cunning and skilfull, so farre as their kinde doth beare it, not by Nature, but by custome & vse: how muche then may we thinke wee should excell them, by the precepts and rules of our Reason, if wee tooke any heede vnto it.

passe

But

But, The Sēſes deſire & couet preſēt delightes, what ſoeuer they be: and can abide no paines, but puts them of. And by this meanes, they alſo shake of Reaſon, and thinke her vnpleaſant, foraſmuche as she ſets before them, not pleaſure, many times, hurtfull: but goodnes and vertue, euer paynfull, ſower and vnſauoury in taſte. For, while we liue accord ing to the Senſe, wee are like to the ſelly ſickmā, to whom al cates neuer ſo deinty & ſweete, ſeeme vntoothſome: and he chideth ſtill with his Cater and Cooke, in whome there is no fault at all for it. For, it is the Nature of his diſeaſe, and the Extremitie of his ſicknes, and not the fault of his meate, that he doth not ſauourly taſte what he eates. So Reaſon, which of it ſelfe is ſweete and ſauourie: ſeemes bitter in taſte vnto vs, though it haue no ill taſte in dede. And therfore as nice & deintie felowes, we refuſe to make any taſte of her: & couer our groſnes, w̄ ſaying that Nature hath no ſpurres nor raines ẏ can pricke her forth, or hold her backe. Where ſure, if an Ore or an Aſſe, or a Hogge, could ſpeake: I beleeue, they could not lightly tell a more fowle & ſhamefull tale thē this. We ſhould be childrē ſtill all the time of our riper yeares, & in our extreame age: and waxe as very fooles with gray heary heads, as when we were very babes: if it were not that reaſō, which increaſeth in vs with our yeares, ſubdueth affections in vs,

and growen to perfection, transformeth vs from beastes in to men. So that it is well seene, shee ruleth our senses and bridleth our wittes. And it is our owne Imperfection and not her faulte, if we doe swarue frõ vertue, goodnes, and good order in life.

It is not then true, that there is not a bridell and Master for Nature. Nay, she is guided and ruled by twaine: Custome I meane, and Reason. But, as I haue tould you a litle before: Reason without Custome and vse, cannot make an vnciuile bodie, well taught and courtious: Which custome and vse, is as it were, bred and borne of time. And therefore they shall doe well, to harke betime vnto her, not only for that, by this meanes, a man shall haue more time and leasure to learne to be such as she teacheth, and to become as it were a houshould seruaunt of hers, and one of her traine: but also because The tender age, as pure and cleane, doth easily receaue all Impressiõs, and reteineth more liuely, the colours wherewith she is dyed; then when a man comes to ryper yeares: And also, because The things wherein wee haue byn nourished and trained frõ our youth, doe ordinarily please vs, aboue all other things. And for this cause, it is said that Diodato, a man that had a singular good gift & grace of

Custome & Reason, twoe brydles of Nature.

Diodato.

of vtterance, would euermore bee the first that came fourth vppon the stage to shewe his Comedie: allthoughe they were all but counterfets vnto him, whosoeuer they were that should haue spoken before him. But he would not his voice should occupie other mens eares, after they heard another man speake. Although, in respect of his doings, it were a greate deale Inferiour to his. Seing then, I cannot agree my workes and my wordes together, for those causes I haue shewed you before, as Maestro Chiarissimo did: whoe had as good a skil to doe it, as he had knowledge to teache it: let it suffice that I haue tould in some part what must be done, bycause I am not by any meanes able to doe it in dede. He that liueth in darkenes, may very vvell Iudge vvhat comfort it is to enioy the benefit of light. And by an ouer long silence, vve knovve vvhat pleasure it is to speake: so when you beholde my grose and rude maners: you shall better Iudge, what goodnes and vertue there is in courtions behauiours and fashions.

To come againe then to this treatise, which growes now to some end: wee say that Those be good maners and fashiõs, which bring a delight, or at least, offend not their senses, their mynds, and conceirs, vvith vvhom vve

liue. And of these, wee haue hitherto spoken inoughe.

But you must vnderstand with all this, that, Men be very desirous of bevvtifull things, vvell proportioned and comely. And of counterfet things fovvle and ill shapen, they be as squemish againe, on the other side. And this is a speciall priuilege geuen to vs: that other creatures haue no capacitie, to skill what bewtie or measure meaneth. And therefore, as things not common vnto beastes but proper to our selues: we must embrace them for them selues, and holde them dere: & yet those, much more, ẏ drawe nereſt to ẏ knowledge of man: as which are most apt and inclined to vnderstand the perfection which Nature hath lefte in men.

Bevvtie. And albeit, it be a hard matter, to shewe precisely, Bevvtie, what maner of thing it is: yet ẏ you may haue sõe marke, to know her by: you must vnderstand, ẏ VVhere iointly & seuerally, euery parte & the whole hath his due proportion and measure, there is Bevvtie. And that thing may iustly be called fayer, in vvhich the saide proportion and measure is found. And by that I did once learne of a wise & a learned man: Bevvtie he said, would consist but of one, at the moste. Deformitie. And Deformitie contrarywise, measured her selfe, by Many. As you may see by the faces of fayer & goodly

women. For, the euen lineaments and due proportions of euery of them: seeme to haue byn created & framed by the iudgement and sight of one force alone. Which cannot be thought in them that be foule & deformed. For, when you beholde a womã, that hath, peraduenture, bigge and bowle eyes, a little nose, blubbe cheekes, a flat mouth, an out chinne, & a browne skinne: you thinke straite that that face is not one womans alone: but is moulded of many faces, and made of many peeces. And yet, you shall finde amongest them, some such, whose partes cõsidered alone by thẽ selues, be very perfect to see to: but all set together, be foule and ill fauoured: not for any other cause, but that they be lineaments of many fayer women, and not of one: So that a mã would weene, shee had borrowed her partes, of this and that woman. And it may be, that Painter that had all the fayer maides of Calabria, naked before him: had none other intent therein, then to iudge & discerne in many, ỹ partes ỹ they haue, as it were, borrowed heere one, & there another, of one, alone: to whome restoring frõ eache ỹ was her right: imagining ỹ Venus bewty should be such, and so proportioned: he set him selfe to paint her.

And, you must not thĩk, ỹ this is to be seene

the faces, the partes, and the bodies of women alone: but it happeneth more or lesse, in speache, in gestures & doings. For, if you should chaunce to see a Noble woman gorgius and gallant, washing of cloutes in a Riuer by ẏ highe waye side: Althoughe if this were not, you might hapely passe away by her, wͭ little heede to her persō or state: yet this would not brook you nor like you, ẏ her seruile doings doe shewe her more thē one. For her state should answer her honourable condition and calling. But her woorke is suche, as is meete for women of base and seruile life: & although you shall feele, neyther yll sauour nor sent come from her, nor heare any noyse that should offend you, nor any thing els to trouble your minde: yet the foule and filthy maner of doing it, and the vnseemely act it selfe: will make you muche to loathe it. You must then beware of these fowle and vncomely behauiours, asmuche, nay, more then of those other, I haue spoken all this while. For, it is a harder matter a greate deale, to knowe whē a man faulteth in these, then when he faulteth in them. Bycause, It is easi or much, vve see, to feele, then to vnderstande. But yet, it may chaunce otherwhile, that euen that which offendeth the senses, may also offend

the

the minde: thoughe not altogether after one sorte, as I haue told you before: shewing you that A man must apparell him selfe, according to the fashions that other men vse: that it may not be thought he doth reproue and correct their doings: The which thing offendeth most men that seeke to be commended: And the wisest mē that be, mislike it too. For, the garments of the olde world, haue lost their date, for men of this age and this season to weare. And it is suche an ill shapen sight, to see a man clad with other mens cloathes: that a man would weene there would be a fray betwene the doublet & ẏ hose: their cloathes doe sit, vppon them so vntowardly. Apparelling according to the Time.

So that, many of those matters I haue spoken of allredy, or peraduēture all, might be aptly rehersed here again: forasmuch as this measure I speake of here, is not obserued in these thīgs: nor the time, nor ẏ place, nor the worke, nor the worker, accorded & fitted together, so well as it should be. For mens minds and fansies doe like it, & take a pleasure and delight in those things. But I thought it good to apply & speake these matters, rather vnder ẏ badge, as it were, of the Senses and desires: then properly assigne them to the minde: that a man may

the more easily perceiue them: bycause It is a naturall thinge, for euerie man to feele and desire: but euery man cannot so generally vnderstand, and especially that, whiche we call bewtie, gallantnes or entertainement.

It is not inoughe for a man, to doe things that be good: but hee must also haue a care, hee doe them with a good grace. And a good grace is nothing els, but suche a maner of light (as I may call it) as shineth in the aptnes of things set in good order and wel disposed, one with another: and perfectly knit and vnited together. VVithout which proportion and measure, euen that which is good is not faire: & the fairenes it self, is not pleasaunt. And as meates, though they be good & sauourie will giue men no minde to eate thē, if they haue no pleasaunt relish and taste: So fares it with the maners of men other while (althoughe in them selues in no respect they be ill, but foolishe a little, and fond) if a man doe not season them with a certaine sweetenes, which you call (as I take it) Grace, and Comlines.

A Grace, vvhat it is.

So that, euery vice of it selfe, without any further matter to helpe it (it cannot be chosen) must needes offend a man. For, Vices be things so foule and filthie: that honest and modest mindes, will greeue to see their

their shamefull effects. And therefore, it shall behoue them that seeke to be well thought of, with their familiar acquaintãce, aboue all things els to eschewe vices, and especially those, that be fouleſt and worſt: as Leachery, Couetousnes, Crueltie, and other. Of which, some be beastly, as Drunkennes, and Gluttonie: some vncleane, as Leacherie: other some horrible, as Murther, and such other: all which for them selues, and for the very naughtines, that is properly in them al, all men eschewe more, or lesse: But, as earſt I said, generally al, as thigs of greate disorder, make a man misliked muche of all men.

But, bycause I haue not taken vppon me to shew vnto you, mẽs sinnes, but their Errors: it shalbe no parte of my charge at this time to entreate of ẏ Nature of vices & vertues: but onely of the seemely & vnseemely fashions and maners wee vse one with another. One of the which vnseemely fashions was, that Coũt Richard did vse: of which I tould you before. Which, as vnseemely and vnfitting with those other his good and faire maners hee had besides: that same worthie Bishop (as a skilfull and cunning Mayster in musicke will easily Counte Richarde.

easily here a note out of Tune) had quickly founde out.

It shalbe then, necessarie for gentlemen and men of good behauiour, to haue a regard to this measure I speake of: in going, in standing, in sitting, in gesture, in porte, in apparell, in talke, in silence, in rest and in action. For, a man must not apparell him selfe like a woman: that the Attire may not be of one sorte, and the person of another: as I doe see it in some that weare their heads & their beards curled with bodkins, and haue their face, and their necks, & their hands, so starchte and painted, that it were to muche for a girle, nay, harlot, that makes a merchādize of it, and sets her selfe to the sale.

Beardes and Heades curled with bodkins.

You must smell, neither of sweete nor of sower: for a gentleman would not sauour nastily like a begger: nor yet should a man carry a sauour and sent about him, like a harlot or whoore. I doe not by this forbid, but you may very well vse some sweete smelles of sweete waters.

Sweete smeles

Your apparell must be shaped according to the fashion of the time, and your calling, for the causes I haue shewed you before. For, We must not take vppon vs to alter customes at our will. For time doth beget them, and time doth also weare them out.

Apparell according to the fashion & calling.

Euery

Euery mã may applie those fashiõs, that be in common vse, ẏ moste to his owne aduantage, that he can. For, if perchaunce your legges be very long, and men vse but short garments: you may vse a meane, not to long, nor to short. And if your legges be to small, to greate, or crooked: make not your hosen of to light and garishe a colour, that it may not call men to looke and to gawze vppõ your deformitie. Thou must weare no garment that shall be to light, or ouermuche daubde with garding: that mẽ may not say, thou hast Ganymedes hosen, or wearest Cupides doublet. But, whatsoeuer it be thou wearest, let it be fit and well made for thy bodie: least thou seme to braue it, in another mans cloathes.

But with all, thou must in any case respect thy condition or estate. For, A man of the Clergie, must not be attired like a Souldier: nor a Souldier goe like a Player. When Castruccio was in Rome with Lodouico Bauero at a greate Poupe, and triumphe: who was both Duke of Lucca and Pistoia, and Count of Palazzo, and Senatour of Rome: this Castruccio, being Lorde greate Maister of the saide Lodouico Bauero his household: for his brauery, made him a coate of crimsin, vppon the brest wherof, there

was this deuise, in letters of Golde

It is euen as God will.

And vppon the backe behinde.

And it shall be as God will.

I beleeue, you thinke this garment, would haue become Castruccio his Trumpeter better, then it could become him.

And although kings be free frō checke, and may doe what they list: Yet, I could neuer commend king Manfrede, whoe euer more vsed, to suite him selfe in greene. Wee must then haue a care, that our apparell be not onely wel made for the bodie: but that it be meete for our calling. And withall, it be suche, as the countrie doth vse, where wee liue. For, As in diuers places be diuers measures, and yet bying and selling euery vvhere vsed: So in sundry landes be sundrie customes, and yet euery vvhere a man may behaue him, and apparell him selfe, soberly and comely.

Apparel according to the Countrey

These same feathers, which the Neapolitanes and Spaniardes be wont to weare, and braueries and Embroderies: haue but ill place amongest graue gowned men, & the attires that Citizens doe weare. But their Armour and weapons become suche place

a greate

a greate deale worse. So that, looke what hapely might be allowed in Verona, would not, perchaunce, be suffered in Venice. For as muche as these gallants, all begarded, and huffing in fethers, & warlike fellowes, would not doe well, in this Noble Citie so peacefull & Ciuil. Suche kinde of people be rather, in maner, like nettles and burres, amongest good and sweete garden flowers. And therefore, they come out of season to mē that medle with grauer matters then they doe.

Running and going in the streat and other such gestures.

I would not haue a gentleman to runne in the streate, nor go to fast: for that is for lackies, and not for gentlemen to doe. Besides that, it makes a man weary, sweate, and puffe: which be very vnsightly things for suche men to doe. I would not yet haue a man go so softe and demurely, as a maide or a wife. And when a man walkes, it is no good sight to see a man shake his bodie to muche, nor to hold his hands bare and emptie: nor yet cast & fling his armes vp & downe, in such sort as a man would weene, hee were sowing of Corne in the field: nor Stare in a mans face, as if he had spied a mares nest.

Ther be sōe again, in their gate pul vp their fete as high as a horse ẏ hath ẏ spauē: ẏ a mā would thīk they did pluck their fete forth of a Bushell

» bushell. Other againe stampe their feete so
» harde on the ground: that they make all-
» moste as much noyse as a carte. Another
» goes as if he were splay footed. And suche
» a one quiuers with his legges, as he stãds.
» Some other againe, at euery foote, stoope
» to stroke vp their hose as they goe. And sõe
» set their handes to their sides, and iet vp &
» downe like a Peacocke: which fashions doe
» muche offend men: not as well, but as ill
» beseeming a man to vse them. For, if your
horse, perchaunce, doe champe and play on
the bit, and gape or till out his tounge, al-
beit this geue little proofe of his goodnes:
yet it commends him well to the sale: and
you shoulde finde a misse of it, if it were o-
therwise: not bycause ỳ horse should be ther
fore the worse: but bycause he should shew
the lesse courage and pleasure. Now, if it
stand so, that Comelines and Grace, be so
much made of in beasts, and also in things
without life or sense, as experience doth
shewe, that, Two things of equall goodnes &
comodities, beare not for all that, a like price,
if a man doe beholde a finer proportion &
bewtie, more in the one then he sees in the
other: How muche then more, should it
be estemed and commended in men, capa-
ble of Reason.

It

It is a rude fashion for a man to clawe or scratche him selfe, when he sitteth at the table. And a man should at such time haue a very greate care ẏ he spit not at all. But if neede inforce him, then let him doe it, after an honest sorte. I haue heard tell, many times, of suche countries that be so sober: that they doe neuer spitt. And what should then let vs, but we may well forbeare it for suche a little while. We must also beware we doe not eate so greedily, that wee get the hicket, or belche withall: as some that feede so fast, that they noy the cõpany with it: they blowe and puffe so loude. Likewise, you must not rubbe your teeth with your napkyn, & much lesse with your fingers. For these be trickes for a slouen. Neither must you openly rynce your mouth w̃ the wine, and then spit it fourthe. Neither is it gentleman like, to carry a sticke in your mouth from the table when you rise, like ẏ birde that builds her a nest: or put it in your eare, for that is a Barbars tricke.

Gestures and Fashions, at the Table.

Spytting.

Greedie Eating.

Scovvring of the teethe

VVashing the mouthe.

Carrying a Sticke, in the Mouthe.

And to weare a toothpicke, about your necke: of all fashions that is ẏ worst. For, besides that it is a bauld Jewell for a gentleman to pull forth of his bosome, and putteth mẽ in mind of those Toothdrawers, that sit one their benche in the stretes: it makes

To vveare a Toothepicke about your Necke.

» men also to thinke, that the man loues his
» belly full well, and is prouided for it. And I
» see no reason, why they should not aswell
» carry a spoone, about their neckes, as a
toothepicke.

Chearing at the table.

It is a rude fashion besides, to leane ouer the table, or to fill your mouth so ful of meate, that your cheekes be blowne vp with all: neyther must you by any maner of meanes, giue another man to know what pleasure you take, in the meate or the wine. For yt is for Tauerners and Bousers, to vse suche fashions. And to entertaine men y sit at your table, with these wordes: You eate nothing this morning. There is nothing that likes you. Or, tast you of this or of that: I doe not allowe of these fashions, although they be commonly receiued and vsed of all men. For, albeit by these meanes, they shewe they make much of those they haue inuited vnto them: yet, many tymes, they make mē to leaue to eate wher they would.
» For, it geues them to thinke, they haue
» their eyes, allwayes vppon them, and that
» makes them ashamed to feede.

Carueing.

Againe, I doe not like it, that a man shall take vppō him to be a caruer of any meate that stands before him: if he be not muche the better mā, that is the caruer: that he to whome he carues, may thinke he receiueth some credite & honour by it. For, Amongest men that be of like cōditiō and calling, it makes

a hart burning: that he that playes the caruer, should take more vppō him then another. And otherwhile, ẏ which hee caruеth, doth not like him to whom it is geuen. And more thē this, by this meanes he sheweth, that the feaste is not sufficiētly furnished, or at least not well disposed in order, when some haue muche, & other none at all. And ẏ Maister of the house, may chaunce to take displesure at that, as if it were done to doe him shame. Neuertheless in these matters, a man must demeasne him self, as common vse and custome will allowe, and not as Reason & duetie would haue it. And I would wishe a mā rather to erre in these poits with many, thē to be singular in doing well. But whatsoeuer good maner there be in this case, thou must not refuse it, whatsoeuer is carued vnto thee. For it may be thought thou doest disdaine it, or grunt at thy caruer.

Now, to drink all out euery mā: which is a fashiō as litle in vse amōgst vs, as ẏ terme it selfe is barbarous & straūge: I meane, Ick bring you, is sure a foule thing of it selfe, & in our countrie so coldly accepted yet: ẏ we must not go about to bring it in for a fashiō. If a man doe quaffe or carrouse vnto you, you may honestly say nay to pledge him, & geueing him thankes, confesse your weakenesse, that you are not able to beare it: or else, to

Drincking & Carrowsing. fo

Drincking, muche vſed in Græcia: and by Socrates.

doe him a pleaſure, you may for curteſie taſte it: and thē ſet downe the cup to them that will, and charge your ſelfe no further. And although this, Ick bring you, as I haue heard many learned men ſay, hath beene an auncient cuſtome in Greece: and that the Græcians doe muche commend a goodman of that time, Socrates, by name, for that hee ſat out one whole night long, drinking a vie with another good man, Ariſtophanes: and yet ỹ nert morning in the breake of the daye, without any reſt vppon his drinking, made ſuche a cunning Geometricall Inſtrument, that there was no maner of faulte to be found in the ſame: And albeit they ſay beſides this, that Euen as it makes a man bould and hardy, to thruſt him ſelfe venterouſly otherwhile, in to daungerous perils of life: ſo likewiſe it brings a man in to good temper and fashion, to enure him ſelfe otherwhile, with the daūgers of things not euer chauncing: And bycauſe the drinking of wine after this ſorte, in a vie, in ſuch exceſſe and waſte, is a ſhrewde aſſault to trie the ſtrength of him that quaffes ſo luſtily: theſe Græcians, would haue vs to vſe it for a certaine proofe of our ſtrength and conſtancie: and to enure vs the better, to reſiſt and maſter all maner of ſtrong temptations.

Socrates.

Ariſtophanes.

All

All this notwithstanding, I am of a cõtrary mind: and I doe thinke all their reasons to fond, and to foolishe. But, we see that Learned men haue suche art and cunning to persuade, and such filed wordes to serue their turne: that wrong doth carry the cause away, and Reason cannot preuaile. And therefore let vs giue them no credite in this point. And what can I tell, if they haue a secret drift herein, to excuse and couer the fault of their countrey, that is corrupt with this vice. But it is daungerous, perchaunce, for a man to reproue them for it: least as much happen to him, as chaunced to Socrates him selfe, for his ouer lauish controuling and checking of euery mans fault. For, he was so spited of all men for it: that many articles of heresies & other foule faultes were put vp against him, and he cõdemned to die in the end: although they were false. For in truthe, he was a very good man, & a Chatholike: respecting ỳ Religion of their false Idolatrie. But suer, in that he drunke so muche wine that same nyght: he deserued no praise in the worlde. For, the hoggshead was able to holde & receiue a great deale more, then his companion and hee were able to take: if ỳ may get any praise. And though it did him no harme, that was

more, the goodnes of his strong braine: the the continencie of a sober man. And let the Chronicles talke what they list of this matter, I giue God thankes, that amongest many the Plagues that haue creapt ouer the Alpes, to infect vs: hitherto this worst of all the rest, is not come ouer: that vve should take a pleasure and praise, to be drunke. Neither shall I euer beleue, that a man can learne to be temperate, of suche a Mayster as vvine and drounkennes.

Inuiting of straungers.

The Stewarde of a Noble mans house, may not be so bolde to inuite straungers, vppon his owne head, and set them downe at his Lorde & Maysters table. And there is none that is wise, will be intreated to it, at his request alone. But otherwhile, the seruaunts of the house, be so malepert and saucie, that they will take vppō them, more then their Maister: of which things wee speake in this place, more by chaunce, then that the order we haue taken from the beginning, doth so require it.

A recapitulation of sundrie precepts. Vncasing.

A man must not vncase him selfe, in the presence of any assembly. For it is a slouenly sight, in place where honest men be met together of good conditiō and calling. And it may chaunce he doth vncouer those parts of his bodie, which worke him shame & rebuke to shewe thē: besides ẏ, it maketh other

ther mē abashed to looke vpō thē. Againe, I wold haue no mā to combe his head, nor washe his hāds before mē. For such things would be done alone in your chamber, and not abrode: without it be, I say, to washe your hands when you sit downe to the table. For, there it shall doe well, to washe them in sight, although you haue no neede: that they with whome you feede, may assure them selues you haue done it. A man must not come forthe with his kercheif, or quaife one his head, nor yet stroke vp his hosen vppon his legges in company.

Washing of hands and combyng of heades.

Some men there be, that haue a pride or a vse to drawe their mouthes a little awry, or twinckle vp their eye, & to blow vp their cheekes, and to puffe, and to make, with their countenaunce, sundrie such like foolishe and ilfauoured faces and gestures. I councell men to leaue them cleane. For, Pallas her selfe, the Goddesse, (as I haue hearde soe vvise mē say) tooke once a greate pleasure to soūd the flute & the cornet: & therin she vvas vetie cūning. It chaūst her, on day, soūding her Cornet for her plesure ouer a fontain, she spide her selfe in the vvater: and vvhē she beheld those strāge gestures she must nedes make vvith her mouth as she plaid: she vvas so much ashāed of it that she brake the cornet in peces & cast it away.

Gestures of the face and Countenaūce and other partes.

Pallas.

truely she did but well, for it is no instrumẽt for a vvoman to vse. And it becomes men as ill, » if they be not of ẏ base conditiõ and calling, » that they must make it a gaine, & an art to » liue vppon it. And looke what I speake, » concerning the vnseemely gestures of the » countenance and face: concerneth likewise, » all the partes and members of man. For it » is an ill sight, to lill out ẏ tounge, to stroke » your beard much vp and downe (as ma- » ny doe vse to doe) to rubbe your hands to- » gether: to sighe, & to sorrowe: to tremble » or strike your selfe, which is also a fashiõ wõ » some: to reatche and stretche your selfe, & » so retching, to cry out after a nice maner, » Alas, Alas: like a coũtry cloune, ẏ should » rouse him selfe in his couche.

Mopping or mowing.

And he that makes a noyse w̃ his mouth in a token of wonder, and other while, of cõ » tempte and disdaine: counterfeteth an il- » fauoured grace. And Counterfet things, dif- fer not muche from truethes.

Vnseemely Laughinges.

A man must leaue those foolishe maner of laughings, groase and vncomely. And » let men laughe vppon occasiõ, and not vp- » pon custome. But a man must beware he » doe not laughe at his owne gestes, and his » doings. For that makes men weene hee » would faine praise him selfe. It is for o-

Laughing at his owne Gestes.

ther

other men to laughe that heare, and not for him that telles the tale.

Now, you must not beare your selfe in hand, that bycause eache of these matters considered a parte, is but a small fault, ẏ hole therefore together should be as light: but you must rather persuade your selfe ẏ Many a litle doth make a mickle, as I tould you from the beginning. And how muche lesse they be, so much the more neede a mã hath to looke well in to thẽ: bycause they be not easily perceiued a far of, but creepe in to vs by custom, before we be a ware. And, As light expences often vsed, in Continuance of time, doe couertly waste and consume a greate masse of wealth and riches: So doe these light faultes with the multitude and number of thẽ, in sécret ouerthrow all honest and good ciuilitie and maner. So ẏ we must not make a light reconing of them.

Mouinges and gestures of the bodie.

Moreouer, it is a nedefull obseruation to bethinke your selfe, how you doe moue your bodie, and specially in talke. For, it many times chaunceth, a man is so ernest in his tale, that hee hath no minde of any thing els. One waggeth his head. Another lookes bigg and scowles with his browes. That man pulls his mouth awry. And tother spittes in and vppon their faces with whome,

" whome he talkes. And som suche there be
" that moue their hands in suche a sorte, as
" if they should chase ẏ flies as they go: which
" be very vnhansome & vnseemely maners to
" vse. And I haue heard it saide (for you
" knowe I haue byn familiarly acquainted
" with learned men in my time) that Pinda-
Pindarus. rus that worthy man was wõt to saye: that
" VVhatsoeuer it were that had a good & fauou-
" rie taste: vvas seasoned by the hands of the Gra-
" ces. Now, what shall I speake of them ẏ
" cõe forthe of their studies with their penne
" in their eare: and nibble their hankercheifs
" in their mouthe, or ly lolling wt their legge
" ouer the table, or spit one their fingers, and
" of a nũber of other blockishe gestures
and fashiõs more then these, which
cãnot be all rehearsed well: nor
shal not, I meane, put me to
further paines to tel thẽ al
if I could. For, there be manie
perchaunce will say this is to
muche, that I haue
said allredie.

FINIS.

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